



René Guénon

# Gnōsis

Contributions to the Journal

*La Gnose*



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Contributions to the Journal

*La Gnose*

Under the Signature of

*T. Palingenius*

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## OUR PROGRAMME

This Review is addressed not only to our brothers and sisters in Gnosis, but to all those who are interested in religious matters and curious about ancient beliefs. The former will find in it confirmation of what they already know, while the latter will be enlightened on points of doctrine or theurgic practices that have until now remained jealously hidden beneath the letter of obscure texts or systematically dismissed from religious histories.

To this end, we will successively publish all that we have been able to gather from the printed or unpublished writings of Jules Doinel (✠ Valentin), who was the Restorer of Gnosis in the 19<sup>th</sup> century.

We will also give the various extracts from the Fathers of the Greek and Latin Churches dealing with the Gnostics. We know that many of these passages have yet to be clearly and accurately translated. In this first issue, we begin the French translation of the *Philosophumena*, which has never yet been done; we will then study the *Pistis-Sophia* and the rare Gnostic manuscripts that escaped the auto-da-fé of Roman absolutism.

Articles written by senior members of our Church will discuss our various beliefs and symbols, and introduce readers to our religious practices.

Finally, we declare, once and for all, that we will not engage in any polemics; we will gladly insert communications that may be of interest to Gnosis, on the sole condition that they are correctly written and of limited development.

MANAGEMENT

## THE DEMIURGE I

There are a number of problems that have constantly preoccupied mankind, but there is perhaps none that has generally seemed more difficult to resolve than that of the origin of Evil, which most philosophers, and especially theologians, have come up against like an insurmountable obstacle: "*Si Deus est, unde Malum? Si non est, unde Bonum?*" This dilemma is in fact insoluble for those who consider Creation to be the direct work of God, and who are therefore obliged to make him equally responsible for Good and Evil. But if creatures can choose between Good and Evil, it is because both already exist, at least in principle, and if they are susceptible of sometimes deciding in favour of Evil instead of always being inclined towards Good, it is because they are imperfect; how then could God, if he is perfect, have created imperfect beings?

It is obvious that the Perfect cannot beget the imperfect, for if this were possible, the Perfect would have to contain within itself the imperfect in its principal state, and then it would no longer be the Perfect. The imperfect cannot therefore proceed from the Perfect by way of emanation; it could then only result from creation "*ex nihilo*"; but how can we admit that something can come from nothing, or, in other words, that something can exist which has no principle? Moreover, to admit creation "*ex nihilo*" would be to admit by the same token the final annihilation of created beings, for what has had a beginning must also have an end, and nothing is more illogical than to speak of immortality in such a hypothesis; but creation thus understood is nothing but an absurdity, since it is contrary to the principle of causality, which it is impossible for any reasonable man to deny sincerely, and we can say with Lucretius: "*Ex nihilo nihil, ad nihilum nil posse reverti*."

There can be nothing that does not have a principle; but what is this principle? and is there really only one single Principle of all things? If we consider the total Universe, it is quite obvious that it contains all things, because all the parts are contained in the Whole; on the other hand, the Whole is necessarily unlimited, because, if it had a limit, what would be beyond this limit would not be included in the Whole, and this supposition is absurd. That which has no limit can be called the Infinite, and since it contains everything, this Infinite is the principle of all things. Moreover, the Infinite is necessarily one, for two infinities that were not identical would exclude each other; it follows from this that there is only one single Principle of all things, and this Principle is the Perfect, for the Infinite can only be such if it is the Perfect.



So the Perfect One is the supreme Principle, the first Cause; it contains all things in potential, and it has produced all things; but then, since there is only one Principle, what becomes of all the oppositions we usually envisage in the Universe: Being and Non-Being, Spirit and Matter, Good and Evil? So here we find ourselves in the presence of the question posed at the beginning, and we can now formulate it in a more general way: how could Unity produce Duality?

Some have thought it necessary to admit two distinct principles, opposed to each other; but this hypothesis is ruled out by what we have said above. Finally, if both were finite, they would not be true principles, because to say that what is finite can exist by itself is to say that something can come from nothing, since everything that is finite has a beginning, logically, if not chronologically. In the latter case, therefore, the one and the other, being finite, must proceed from a common principle, which is infinite, and we are thus brought back to the consideration of a single Principle. In Manichaeism, as in the religion of Zoroaster, dualism was only a purely exoteric doctrine, covering up the true esoteric doctrine of Unity: Ormuzd and Ahriman are both begotten by Zervané-Akéréné, and they must merge into him at the end of time.

Duality is therefore necessarily produced by Unity, since it cannot exist by itself; but how can it be produced? To understand this, we must first consider Duality in its least particularised aspect, which is the opposition of Being and Non-Being; moreover, since both are necessarily contained in total Perfection, it is obvious at first that this opposition can only be apparent. Does it really exist independently of us, or is it simply the result of our way of looking at things?

If by Non-Being we mean nothing but pure nothingness, there is no point in talking about it, because what can we say about what is nothing? But the situation is quite different if we consider Non-Being as a possibility of being; Being is the manifestation of Non-Being understood in this way, and it is contained in a potential state in this Non-Being. The relation of Non-Being to Being is then the relation of the unmanifested to the manifested, and we can say that the unmanifested is superior to the manifested of which it is the principle, since it contains in potential all the manifested, plus that which is not, has never been and will never be manifested. At the same time, we see that it is impossible to speak of a real distinction here, since the manifested is contained in principle in the unmanifested; however, we cannot conceive of the unmanifested directly, but only through the manifested; this distinction therefore exists for us, but it exists only for us.

If this is the case for Duality under the aspect of the distinction of Being and Non-Being, it must be the same, a fortiori, for all the other aspects of Duality. We can already see from this how illusory is the distinction between Spirit and Matter, on which so many philosophical systems have been built, especially in modern times, as if on an unshakeable foundation: if this distinction disappears, there will be nothing left of all these systems. Moreover, we may remark in passing that Duality cannot exist without the Ternary, for if the supreme Principle, in differentiating itself, gives rise to two elements, which moreover are distinct only insofar as we consider them as such, these two elements and their common Principle form a Ternary, so that in reality it is the Ternary and not the Binary which is immediately produced by the first differentiation of the primordial Unity.

Let us now return to the distinction between Good and Evil, which is also only a particular aspect of Duality. When we oppose Good to Evil, we generally make Good consist in Perfection, or at least, to a lesser degree, in a tendency towards Perfection, and then Evil is nothing other than the imperfect; but how could the imperfect be opposed to the Perfect? We have seen that the Perfect is the Principle of all things, and that, on the other hand, it cannot produce the imperfect, from which it follows that in reality the imperfect does not exist, or that at least it can only exist as a constitutive element of total Perfection; but then it cannot really be imperfect, and what we call imperfection is only relativity. Thus, what we call error is only relative truth, for all errors must be included in the total Truth, otherwise the latter, being limited by something outside it, would not be perfect, which is equivalent to saying that it would not be Truth. Errors, or rather relative truths, are only fragments of the total Truth; it is therefore fragmentation that produces relativity, and, consequently, we could say that it is the cause of Evil, if relativity were really synonymous with imperfection; but Evil is only such if we distinguish it from Good.

If we call the Perfect Good, the relative is not really distinct from it, since it is contained in principle; therefore, from the universal point of view, Evil does not exist. It will only exist if we consider all things in a fragmentary and analytical way, separating them from their common Principle, instead of considering them synthetically as contained in this Principle, which is Perfection. This is how the imperfect is created; by distinguishing Evil from Good, we create them both by this very distinction, for Good and Evil are only such if we contrast one with the other, and, if there is no Evil, there is no reason to speak of Good either in the ordinary sense of this word, but only of Perfection. It is therefore the fatal illusion of Dualism which realises Good and Evil, and which, considering things from a particularised point of view, substitutes Multiplicity for Unity, and thus encloses the beings over which it exercises its power in the domain of confusion and division; this domain is the Empire of the Demiurge.

*(To be continued).*

T. PALINGENIUS

## GNOSIS AND THE SPIRITUALIST SCHOOLS

Gnosis, in its broadest and highest sense, is Knowledge; true Gnosticism cannot therefore be a particular school or system, but must above all be the search for the integral Truth. However, this does not mean that it must accept all doctrines, whatever they may be, on the pretext that they all contain a shred of truth, for synthesis is not achieved by amalgamating disparate elements, as is too easily believed by minds accustomed to the analytical methods of modern Western science.

There is much talk at present of union between the various so-called spiritualist schools, but all the efforts that have been made so far to bring about this union have been in vain. We believe that this will always be the case, for it is impossible to unite doctrines as dissimilar as all those which are classed under the name of spiritualism; such elements can never form a stable edifice. The fault of most of these so-called spiritualist doctrines is that they are in reality nothing more than materialism transposed to another plane, and that they attempt to apply to the realm of Spirit the methods that ordinary science uses to study the hylic world. These experimental methods will never reveal anything other than simple phenomena, on which it is impossible to build any kind of metaphysical theory, because a universal principle cannot be inferred from particular facts. Moreover, the claim to acquire knowledge of the Spiritual World by material means is obviously absurd; it is only within ourselves that we can find the principles of this knowledge, and not in external objects.

Certain experimental studies certainly have their relative value in their own field, but outside this same field they can no longer be of any value. This is why the study of so-called psychic forces, for example, can be of no more or less interest to us than the study of any other natural forces, and we have no reason to associate ourselves with the scientist who pursues this study, any more than with the physicist or chemist who studies other forces. It is clear that we are speaking only of the scientific study of these so-called psychic forces, and not of the practices of those who, starting from a preconceived idea, want to see in them the manifestation of the dead; these practices no longer have even the relative interest of an experimental science, and they have the danger always presented by the handling of any force by the ignorant.

It is therefore impossible for those who seek to acquire spiritual Knowledge to unite with experimenters, psychists or others, not because they have contempt for the latter, but simply because they do not work.

on the same level as them. It is no less impossible for them to accept doctrines with metaphysical pretensions based on an experimental foundation, doctrines which cannot seriously be given any value, and which always lead to absurd consequences.

Gnosis must therefore discard all these doctrines and rely solely on the orthodox Tradition contained in the sacred books of all peoples, a Tradition which in reality is the same everywhere, despite the different forms it takes to adapt to each race and each era. Here again, however, we must take great care to distinguish this true Tradition from all the erroneous interpretations and fanciful commentaries that have been given to it in our day by a host of more or less occultist schools, which have unfortunately tried too often to speak of what they did not know. It is easy to attribute a doctrine to imaginary figures in order to give it more authority, and to claim to be in touch with initiatic centres lost in the remotest regions of Thibet or on the most inaccessible peaks of the Himâlaya; but those who know the real initiatic centres know what to think of these claims.

This is enough to show that the union of the so-called spiritualist schools is impossible, and that, moreover, even if it were possible, it would not produce any valid results, and consequently would be far from being as desirable as some well-meaning people believe, but are insufficiently informed about what these various schools really are. In reality, the only possible union is that of all the orthodox initiatic centres which have preserved the true Tradition in all its original purity; but this union is not only possible, it exists today as it has existed from time immemorial. When the time is right, the mysterious Thebah in which all the principles are contained will open up, and show to those who are capable of contemplating the Light without being blinded by it, the immutable edifice of the universal Synthesis.

T. PALINGENIUS

## THE DEMIURGE II

What we have said about the distinction between Good and Evil makes it possible to understand the symbol of the original Fall, at least insofar as these things can be expressed. The fragmentation of the total Truth, or of the Word, for it is basically the same thing, the fragmentation that produces relativity, is identical to the segmentation of the Adam Kadmon, whose separate parts constitute the Adam Protoplasts, i.e. the first formator; the cause of this segmentation is Nahash, Selfishness or the desire for individual existence. This Nahash is not a cause external to man, but it is within him, initially in a potential state, and it only becomes external to him to the extent that man himself externalises it; this instinct of separativity, by its nature which is to provoke division, pushes man to taste the fruit of the Tree of the Science of Good and Evil, that is to say to create the very distinction between Good and Evil. Then man's eyes are opened, because what was internal to him has become external, as a result of the separation that has taken place between beings; they are now clothed in forms, which limit and define their individual existence, and so man was the first formator. But he too is now subject to the conditions of this individual existence, and is also clothed in a form, or, as the Bible puts it, in a tunic of skin; he is enclosed in the domain of Good and Evil, in the Empire of the Demiurge.

We can see from this account, which is very abbreviated and very incomplete, that in reality the Demiurge is not a power external to man; in principle it is only man's will insofar as it realises the distinction between Good and Evil. But then man, limited as an individual being by this will which is his own, considers it as something external to him, and so it becomes distinct from him; moreover, as it opposes the efforts he makes to get out of the domain in which he has enclosed himself, he considers it as a hostile power, and he calls it Shathan or the Adversary. Let us note, moreover, that this Adversary, which we ourselves have created and which we are creating at every moment, for this must not be considered as having taken place at a given time, that this Adversary, we say, is not evil in itself, but is only the sum total of all that is contrary to us.

From a more general point of view, the Demiurge, having become a distinct power and considered as such, is the Prince of this World spoken of in the Gospel of John; here again, he is strictly speaking neither good nor evil, or rather he is both, since he contains in himself both Good and Evil. Its domain is considered to be the Lower World, in opposition to the Upper World or the Principial Universe from which it has been separated; but we must be careful to note that this separation is never absolutely real; it is real only insofar as we realise it, for this Lower World is contained in a potential state in

It is obvious that no part can really come out of the Whole. This, moreover, is what prevents the fall from continuing indefinitely; but this is merely a symbolic expression, and the depth of the fall simply measures the degree to which separation has been achieved. With this restriction, the Demiurge is opposed to the Adam Kadmon or the principal Humanity, manifestation of the Word, but only as a reflection, for he is not an emanation, nor does he exist by himself; this is what is represented by the Figure of the Two Elders of the Zohar, and also by the two opposing triangles of the Seal of Solomon.

We are therefore led to consider the Demiurge as a tenebrous and inverted reflection of Being, for he cannot in reality be anything else. He is therefore not a being; but, according to what we said earlier, he can be considered as the collective of beings insofar as they are distinct, or, if we prefer, insofar as they have an individual existence. We are distinct beings insofar as we ourselves create the distinction, which exists only insofar as we create it; insofar as we create this distinction, we are elements of the Demiurge, and, as distinct beings, we belong to the domain of this same Demiurge, which is what is called Creation.

All the elements of Creation, that is to say the creatures, are therefore contained in the Demiurge himself, and indeed he can only draw them from himself, since creation *ex nihilo* is impossible. Considered as Creator, the Demiurge first produces division, and he is not really distinct from it, since he exists only insofar as division itself exists; then, since division is the source of individual existence, and this is defined by form, the Demiurge must be considered as formator, and then he is identical to the Adam Protoplasts, as we have seen. It can also be said that the Demiurge creates Matter, by which he means the primordial chaos that is the common reservoir of all forms; then he organises this chaotic and dark Matter, where confusion reigns, by bringing forth the multiple forms that together constitute Creation.

But if we take the universal point of view, it is only one of the constituent elements of total Perfection. It is imperfect only if we consider it analytically as separated from its Principle, and it is moreover to the same extent that it is the domain of the Demiurge; but, if the imperfect is only an element of the Perfect, it is not really imperfect, and it follows from this that in reality the Demiurge and its domain do not exist from the universal point of view, any more than does the distinction between Good and Evil. It also follows that, from the same point of view, Matter does not exist: the material appearance is only an illusion, from which it should not be concluded that the beings that have this appearance do not exist, for that would be to fall into another illusion, which is that of an exaggerated and misunderstood idealism.



If Matter does not exist, the distinction between Spirit and Matter disappears by the same token; everything must in reality be Spirit, but this word must be understood in a very different sense from that attributed to it by most modern philosophers. If Spirit is said to be intended, whereas Matter is extended, how can that which is intended be clothed with a form? Moreover, why should we wish to define Spirit? Whether by thought or otherwise, it is always by a form that we seek to define it, and then it is no longer Spirit. In reality, the universal Spirit is Being, and not this or that particular being, but is the Principle of all beings, and thus contains them all; this is why everything is Spirit.

When man comes to a real knowledge of this truth, he identifies himself and all things with the universal Spirit, and then all distinction disappears for him, so that he contemplates all things as being within himself, and no longer as external, for illusion vanishes before Truth like shadow before the sun. Thus, by this very knowledge, man is freed from the bonds of Matter and of individual existence, he is no longer subject to the domination of the Prince of this World, he no longer belongs to the Empire of the Demiurge.

*(To be continued).*

T. PALINGENIUS

### WEDDING BLESSING

A touching ceremony took place last Sunday in our Paris temple, following the usual hierurgy. Our brother Marcel Merle and his partner, who had been civilly married for a few weeks, but wished to obtain religious consecration of their union, had come to ask the Patriarch to kindly proceed. All the faithful who attended this pious ceremony were deeply moved by the beauty of the Rites and by the words full of unction and communicative faith with which the venerable head of the Gnostic Church of France accompanied them.

P.

## ABOUT A MISSION TO CENTRAL ASIA

There is a lot of talk at the moment about the discoveries that Mr Paul Pelliot, a former student of the French School of the Far East, is said to have made during a recent exploration of Central Asia. So many French and foreign missions have already succeeded one another in these regions without any appreciable results, that at first we were allowed to be somewhat sceptical: no doubt, the explorers did bring back some fairly interesting documents from a geographical point of view, photographs in particular, and also zoological, botanical and mineralogical samples, but nothing more. But now Mr Pelliot himself is recounting his expedition, first in a lecture given at the Sorbonne on 11 December last, and then in an article published in the *Écho de Paris* of 15 and 16 December; to find out what his archaeological discoveries might be, it is best to refer to his own account.

First, he says, near the village of Toumchouq, in Chinese Turkestan, he found a group of almost completely buried ruins, in which he was able to unearth Buddhist sculptures, showing very clear traces of Hellenic influence. Then, at Koutchar, one of the main oases in Chinese Turkestan, he excavated "artificial caves, fitted out as Buddhist sanctuaries and decorated with wall paintings", as well as open-air temples, "in the courtyard of one of which manuscripts appeared one day, lying in a thick layer, tangled up, mixed with sand and salt crystals", in short in rather poor condition. "It would take a great deal of time and the care of expert hands to separate the pages, so these documents have not been deciphered. All that can be said at present is that they are written in the Hindu script known as Hrahmi, but for the most part in those mysterious Central Asian idioms that European philology is only just beginning to interpret". Mr Pelliot himself acknowledges that philologists, including himself, have only a very imperfect knowledge of certain Asian idioms; this is a point to which we shall return later. For the moment, let us just note that Mr Pelliot has been told that he 'knows the ancient Chinese, Brahmi, Uighur and Thibetan idioms perfectly well' (*Écho de Paris*, 10 December).

Be that as it may, it seems that Mr Pelliot, in this first part of his exploration, discovered only, like his Russian, English, German and Japanese predecessors, "the remains, preserved in the sands of this parched country, of an essentially Buddhist civilisation, which had flourished there in the first ten centuries of our era, and which, abruptly, around the year 1000, Islam had wiped out". It was therefore only a relatively recent civilisation, "blending influences from India, Persia, Greece and the Far East", which had simply been superimposed on earlier civilisations dating from

thousands of years ago. Indeed, Chinese Turkestan is not far from Thibet; Is Mr Pelliot unaware of the true age of the Thibetan civilisation, and does he believe it to be as old as the Thibetans? Is it true that Buddhism is "essentially Buddhist", as many of his colleagues have claimed? The reality is that Buddhism has never had more than a superficial influence in these regions, and in Thibet itself it would be difficult to find any traces of it, unfortunately for those who would still like to make it the centre of the Buddhist religion. The ancient civilisations to which we have just alluded must also have left some remains buried under the sands, but in order to discover them, it would undoubtedly have been necessary to dig a little deeper; it is truly regrettable that this was not thought of.

After spending some time in Ouroumtchi, the capital of Chinese Turkestan, Mr Pelliot travelled to Touen-houang, in western Kan-sou, knowing that "there was a considerable group of Buddhist caves, known as Ts'ien-fo-tong or Caves of a Thousand Buddhas, some twenty kilometres south-east of the town". Here again, we are talking about Buddhist civilisation; it would really seem that there had never been any other in these regions, or at least that this was the only civilisation to have left any vestiges, and yet everything proves the contrary; but we must believe that there are things which, although very apparent to some, are completely invisible to others. "There were nearly five hundred of them, dating from the sixth to the <sup>eleventh</sup> centuries, and still covered with the paintings and inscriptions with which their donors had adorned them". So, in Touen-houang as in Turkestan, nothing predates the Christian era; it's all almost modern, given that, according to the sinologists themselves, "a rigorously controlled chronology makes it possible to go back in Chinese history up to four thousand years behind us", and yet these four thousand years are nothing compared to the so-called legendary period that preceded them.

But here is the most important discovery: as early as Ourumtchi, Mr Pelliot had heard that ancient manuscripts had been found a few years earlier in one of the Touen-houang caves. "In 1900, a monk who was clearing out one of the large caves stumbled across a walled niche which, when opened, appeared to be crammed with manuscripts and paintings". Strangely enough, from 1900 to 1908, all this had remained in the same place, without anyone being aware that these manuscripts and paintings could be of any interest. Mr Pelliot, which in any case would be very surprising, he had not, however, failed to share his find with people more capable of appreciating its value. But what is even more astonishing is that this monk allowed foreigners to examine these documents and to take away whatever they found most interesting; never before had any explorer encountered such complacency among Orientals, who generally guard with jealous care everything that relates to the past and traditions of their country and race. Nevertheless, we cannot doubt Mr Pelliot's account; but we must believe that everyone

did not attach as much importance to these documents as he did, otherwise they would long ago have been placed in the safety of some monastery, let us say a Buddhist monastery, so as not to rob sinologists of all their illusions. Mr Pelliot was undoubtedly shown these manuscripts, as curious travellers visiting Thibet are shown many things, so that they may declare themselves satisfied and not push their research too far; this is both more skilful and more polite than brusquely dismissing them, and we know that, in terms of politeness, the Chinese are second to no other people.

Touen-houang's niche contained a bit of everything: "texts in Brahmi script, in Thibetan, in Uyghur, but also a lot of Chinese, Buddhist and Taoist manuscripts on paper and silk, a Nestorian Christian text, a Manichaeian fragment, works of history, geography, philosophy, literature, the archetypes of the classics (?), the oldest engravings known in the Far East, bills of sale, leases, accounts, daily notes, numerous paintings on silk, and a number of xylographic prints from the 10<sup>th</sup> and even 8<sup>th</sup> centuries, the oldest in the world". In this list, the Taoist manuscripts seem to be there somewhat by chance, along with the Nestorian and Manichaeian texts, whose presence is rather surprising. Moreover, as xylography was known in China long before the Christian era, it is unlikely that the printed documents in question here are really "the oldest in the world", as Mr Pelliot believes. The scholars of Peking, too polite to allow themselves to doubt the value of the documents he brought back, asked him to send them photographs, which would serve as the basis for a major publication.

Mr Pelliot has now returned to France with his collection of paintings, bronzes, ceramics and sculptures, gathered along the way, and above all with the manuscripts found at Koutchar and Touen-houang. Assuming that these manuscripts have all the value that we are willing to attribute to them, we still have to wonder how philologists will go about deciphering and translating them, and this task does not seem likely to be the easiest.

*(To be continued).*

T. PALINGENIUS

### THE DEMIURGE III

It follows from the foregoing that man can, from his earthly existence, free himself from the domain of the Demiurge or the Hyllic World, and that this emancipation takes place through Gnosis, that is, through integral Knowledge. It should be noted that this Knowledge has nothing in common with analytical science and does not in any way presuppose it; it is an illusion all too common these days to believe that total synthesis can only be achieved through analysis; on the contrary, ordinary science is entirely relative, and, being limited to the Hyllic World, it does not exist any more than it does from the universal point of view.

On the other hand, we must also note that the different Worlds, or, according to the generally accepted expression, the different planes of the Universe, are not places or regions, but modalities of existence or states of being. This enables us to understand how a man living on earth can actually belong, not to the Hyllic World, but to the Psychic World or even to the Pneumatic World. This is what constitutes the second birth; however, strictly speaking, this is only the birth into the psychic world, by which man becomes conscious on two planes, but without yet reaching the pneumatic world, i.e. without identifying himself with the universal Spirit. This last result is obtained only by those who fully possess the triple Knowledge, by which they are forever delivered from mortal births; this is what is expressed by saying that only Pneumatics are saved. It is the state of a being who is already prepared to receive the Light, but who does not yet perceive it, who has not become conscious of the one and unchanging Truth.

When we speak of mortal births, we mean the modifications of the being, its passage through multiple and changing forms; there is nothing here that resembles the doctrine of reincarnation as admitted by the spiritualists and theosophists, a doctrine on which we will have occasion to explain ourselves some day. The Pneumatic is delivered from mortal births, that is to say it is freed from form, and therefore from the demiurgic World; it is no longer subject to change, and consequently it is without action; this is a point to which we shall return later. The Psychic, on the other hand, does not go beyond the World of Formation, which is symbolically designated as the first Heaven or the sphere of the Moon; from there, it returns to the terrestrial World, which does not mean that it will actually take on a new body on Earth, but simply that it must take on new forms, whatever they may be, before obtaining deliverance.

What we have just explained shows the agreement, we could even say the real identity, despite certain differences in expression, of the Gnostic doctrine with the Eastern doctrines, and more particularly with the Vedânta, and the "Gnostic",



the most orthodox of all the metaphysical systems based on Brahmanism. This is why we can complete what we have said about the various states of being by borrowing some quotations from Sankarâchârya's *Treatise on the Knowledge of the Spirit*.

"There is no other means of obtaining complete and final deliverance than Knowledge; it is the only instrument that loosens the bonds of the passions; without Knowledge, Bliss cannot be obtained.

"Since action is not opposed to ignorance, it cannot drive it away; but Knowledge dispels ignorance, just as Light dispels darkness.

Ignorance is the state of being enveloped in the darkness of the hylic world, attached to the illusory appearance of Matter and to individual distinctions; through Knowledge, which is not the domain of action, but is superior to it, all these illusions disappear, as we said earlier.

"When the ignorance which springs from earthly affections is removed, the Spirit, by its own splendour, shines forth in an undivided state, as the Sun spreads its brightness when the cloud is dispersed".

But before reaching this stage, the being passes through an intermediate stage, that which corresponds to the psychic world; then he believes he is no longer the material body, but the individual soul, for all distinction has not disappeared for him, since he has not yet left the domain of the Demiurge.

"Imagining that he is the individual soul, man becomes frightened, like a person who mistakenly takes a piece of rope for a snake; but his fear is removed by the perception that he is not the soul, but the universal Spirit".

He who has become conscious of the two manifested worlds, that is to say, of the Hylic World, all gross or material manifestations, and of the Psychic World, all subtle manifestations, is twice born, *Dwidja*; but he who is conscious of the unmanifested Universe or of the World without form, that is to say, of the Pneumatic World, and who has reached the identification of himself with the Universal Spirit, *Âtmâ*, he alone can be called a *Yogi*, that is to say, united with the Universal Spirit.

"The Yogi, whose intellect is perfect, contemplates all things as dwelling in himself, and thus, through the eye of Knowledge, he perceives that all things are Spirit.

Let us note in passing that the hylic World is compared to the waking state, the psychic World to the dream state, and the pneumatic World to deep sleep; we must remember in this connection that the unmanifested is superior to the manifested, since it is the principle of the manifested. Above the pneumatic Universe, there is no more,

according to the Gnostic doctrine, that the Pleroma, which can be considered as constituted by all the attributes of the Divinity. It is not a fourth World, but the universal Spirit itself, the supreme Principle of the Three Worlds, neither manifest nor unmanifest, indefinable, inconceivable and incomprehensible.

The Yogi or the Pneumatic, for it is basically the same thing, perceives himself, no longer as a gross form nor as a subtle form, but as a being without form; he then identifies himself with the universal Spirit, and this is how this state is described by Sankarâchârya.

"He is Brahma, after whose possession there is nothing to possess; after whose enjoyment of bliss there is no bliss that can be desired; and after whose attainment of knowledge there is no knowledge that can be obtained.

"He is Brahma, who having been seen, no other object is contemplated; with whom having become identified, no birth is experienced; who having been perceived, there is nothing more to perceive.

"He is Brahma, who is everywhere, in everything: in the middle space, in what is above and in what is below; the true, the living, the happy, without duality, indivisible, eternal and one.

"He is Brahma, who is without greatness, incomplete, uncreated, incorruptible, without figure, without qualities or character.

"He is Brahma, by whom all things are illuminated, whose light makes the Sun and all luminous bodies shine, but who is not made manifest by their light.

"He himself penetrates his own eternal essence, and contemplates the whole World appearing as Brahma.

"Brahma does not resemble the World, and outside Brahma there is nothing; all that seems to exist outside him is an illusion.

"Of all that is seen, of all that is heard, nothing exists but Brahma, and, through knowledge of the principle, Brahma is contemplated as the true Being, living, happy, without duality.

"The eye of Knowledge beholds the true Being, living, happy, all-pervading; but the eye of ignorance does not discover Him, does not perceive Him, as a blind man does not see the light.

"When the Sun of spiritual Knowledge rises in the sky of the heart, it dispels the darkness, penetrates everything, embraces everything and illuminates everything".

It should be noted that the Brahma referred to here is the superior Brahma; care must be taken to distinguish him from the inferior Brahma, for the latter is no other than the superior Brahma.

For the Yogi, there is only the superior Brahma, who contains all things and outside whom there is nothing. For the Yogi, there is only the superior Brahma, who contains all things, and outside of whom there is nothing; the Demiurge and his work of division no longer exist.

"He who has made the pilgrimage of his own spirit, a pilgrimage in which there is nothing concerning situation, place or time, which is everywhere, in which neither hot nor cold is experienced, which grants perpetual bliss, and deliverance from all sorrow; he is without action; he knows all things, and he obtains eternal Beatitude".

*(To be continued).*

T. PALINGENIUS

ABOUT A MISSION TO CENTRAL ASIA (*Continued*)

Despite all the claims of scholars, the much-vaunted progress of philology seems rather dubious, judging by the official teaching of Oriental languages even today. As far as Sinology in particular is concerned, we are still following the route mapped out by the first translators, and it does not seem that much progress has been made for over half a century. We can take as an example the translations of Lao-tseu, of which the first, that of G. Pauthier, is undoubtedly, despite inevitable imperfections, the most meritorious and conscientious. This translation, even before it had been published in its entirety, was violently criticised by Stanislas Julien, who seems to have endeavoured to depreciate it in favour of his own translation, which is nonetheless far inferior, and which, moreover, dates only from 1842, whereas Pauthier's is from 1833. Stanislas Julien, in the introduction to his translation of the *Tao-te-king*, also agreed with the following statement made by A. Rémusat in a *Mémoire sur l'Histoire de la Tao-te-king*. The text of the *Tao* is so full of obscurities, we have so few means of acquiring a perfect understanding of it, so little knowledge of the circumstances to which the author wished to allude; we are so far removed, in every respect, from the ideas under the influence of which he wrote, that it would be foolhardy to claim to find exactly the meaning he had in mind". Despite this admission of incomprehension, it is still Stanislas Julien's translation (we shall see later what it is worth in itself) that is authoritative and to which official sinologists most readily refer.

In reality, apart from the remarkable translation of the *Yi-king* and its traditional commentaries by M. Philastre, a translation that is unfortunately too difficult for Western intellectuals to understand, it has to be admitted that nothing really serious had been done in this field until the work of Matgioi; before Matgioi, Chinese metaphysics was completely unknown in Europe, and one could even say completely unsuspected without risking being accused of exaggeration. Matgioi's translation of the two books of the *Tao* and the *Te* having been seen and approved in the Far East by the sages who hold the heritage of Taoist Science, which guarantees its perfect accuracy, it is to this translation that we must compare that of Stanislas Julien. We will confine ourselves to referring to the sufficiently eloquent notes accompanying the translation of the *Tao* and the *Te* published in *La Haute Science* (2<sup>th</sup> year, 1894), in which Matgioi points out a number of misinterpretations such as the following: "It is beautiful to hold a tablet of jade in front of you and to ride in a four-horse chariot", instead of : "United together, they go faster and stronger than four horses". We could quote at random a host of similar examples, where a term meaning "a wink" becomes "the horn of a rhinoceros", where money becomes "a commoner" and its value just "a car", and so on;

but this is even more eloquent: it is the assessment of an indigenous scholar, reported in these terms by Matgioi: "Having in my hand the French paraphrase of Mr Julien, I once had the idea of translating it back literally, into vulgar Chinese, to the doctor who was teaching me. He first smiled silently in the Oriental fashion, then became indignant, and finally told me that "the French must be very hostile to Asians, for their scholars to amuse themselves by knowingly distorting the works of Chinese philosophers and turning them into grotesque fabrications, in order to make a mockery of them to the French crowd". I did not try to make my doctor believe that M. Julien had imagined himself to have made a respectful translation, because he would then have doubted the value of all our scholars; I preferred to let him doubt the loyalty of M. Julien alone; and it is in this way that M. Julien paid posthumously for the imprudence he had committed while still alive, by tackling texts whose meaning and scope would inevitably escape him.

The example of Stanislas Julien, who was a member of the Institut, gives, we think, a fair idea of the value of philologists in general; however, there may be honourable exceptions, and we even want to believe that M. Pelliot is one of them; it is up to him to give us proof of this by accurately interpreting the texts he brought back from his expedition. In any case, as far as Taoist texts are concerned, it should no longer be possible today to demonstrate an ignorance of Chinese metaphysics that was perhaps excusable to a certain extent in the time of Rémusat and Stanislas Julien, but can no longer be so after the work of Matgioi, and especially after the publication of his two most important works from this point of view, *La Voie Métaphysique* and *La Voie Rationnelle*. But official scholars, always disdainful of anything that does not emanate from one of their own, are not very capable of taking advantage of it, even because of their special mentality; this is very regrettable for them, and, if we were allowed to give Mr Pelliot some advice, we would urge him with all our strength not to follow in the unfortunate footsteps of his predecessors.

If we move on from Chinese manuscripts to texts written in the idioms of Central Asia, or even in certain sacred languages of India, we find ourselves in the presence of even more serious difficulties, for, as we pointed out earlier, M. Pelliot himself acknowledges that "European philology is only just beginning to interpret these mysterious idioms". We can even go further and say that, among these languages, each of which has its own script, not to mention the cryptographic systems widely used throughout the East, which in some cases make deciphering completely impossible (there are even inscriptions of this kind in Europe that have never been interpreted), there are a large number of languages, all of which, right down to their names, are and will remain unknown to Western scholars for a long time to come. It is probable that, to translate these texts, we will have to resort to the methods already applied, in other branches of philology, by Egyptologists and Assyriologists.

The most essential points of their science, and also the obvious absurdities to be found in all their interpretations, sufficiently show the low value of the results they have achieved, results of which they are nevertheless so proud. The most curious thing is that these scholars claim to understand the languages they deal with better than the very people who used to speak and write these languages; we are not exaggerating, because we have seen them point out in manuscripts alleged interpolations which, according to them, proved that the copyist had misunderstood the meaning of the text he was transcribing.

We are a long way from the cautious reservations of the first sinologists, which we mentioned earlier; and yet, if the claims of philologists are always growing, it is far from the case that their science is making such rapid progress. In Egyptology, for example, we are still using Champollion's method, which has the disadvantage of applying only to inscriptions from Greek and Roman times, when Egyptian writing became purely phonetic as a result of the degeneration of the language, whereas previously it was hieroglyphic, i.e. ideographic, like Chinese writing. Moreover, the fault of all official philologists is that they attempt to interpret sacred languages, which are almost always ideographic, in the same way as they would vulgar languages with merely alphabetic or phonetic characters. Let us add that there are languages which combine the two systems, ideographic and alphabetic; Such is biblical Hebrew, as Fabre d'Olivet has shown in *La Langue hébraïque restituée*, and we may remark in passing that this is enough to make it clear that the text of the Bible, in its true meaning, has nothing in common with the ridiculous interpretations that have been given to it, from the commentaries of both Protestant and Catholic theologians, commentaries based moreover on entirely erroneous versions, to the criticisms of modern exegetes, who are still wondering how it is that in Genesis there are passages where God is called **אלהים** and others where he is called **יהוה**, without realising that these two terms, the first of which is moreover a plural, have an entirely different meaning, and that in reality neither of them ever designated God.

On the other hand, what makes it almost impossible to translate ideographic languages is the plurality of meanings presented by hierogrammatic characters, each of which corresponds to a different, albeit analogous, idea, depending on whether it is related to one or other of the planes of the Universe, from which it follows that we can always distinguish three main meanings, subdivided into a large number of more specific secondary meanings. This explains why it is not possible to translate the Sacred Books, strictly speaking; one can simply give a paraphrase or commentary, and this is what philologists and exegetes would have to resign themselves to, if it were only possible for them to grasp the most external meaning; unfortunately, so far they do not seem to have achieved even this modest result. Let us hope, however, that M. Pelliot will be happier than his colleagues, that the manuscripts of which he is the author will be able to give us a clearer idea of the meaning.



We wish him every success in the arduous task ahead.

T. PALINGENIUS

#### THE DEMIURGE IV

Having characterised the three Worlds and the states of being that correspond to them, and having indicated, as far as possible, what being freed from demiurgic domination is, we must return to the question of the distinction between Good and Evil, in order to draw some consequences from the preceding exposition.

First of all, we might be tempted to say this: if the distinction between Good and Evil is all illusory, if it does not exist in reality, then the same must be true of morality, for it is quite obvious that morality is founded on this distinction, that it essentially presupposes it. This would be going too far; morality exists, but to the same extent as the distinction between Good and Evil, that is to say for everything that belongs to the domain of the Demiurge; from a universal point of view, it would no longer have any reason to exist. This is because morality can only be applied to action; and action presupposes change, which is only possible in the formal or manifested; the formless World is immutable, superior to change, and therefore also to action, and this is why the being that no longer belongs to the Demiurge's Empire is without action.

This shows that we must be very careful never to confuse the various planes of the Universe, because what we say about one might not be true of the other. Thus, morality necessarily exists in the social plane, which is essentially the domain of action; but there can be no question of it when we consider the metaphysical or universal plane, since then there is no longer any action.

Having established this point, we must point out that the being which is superior to action nevertheless possesses the fullness of activity; but it is a potential activity, therefore an activity which does not act. This being is not immobile, as we might wrongly say, but immutable, that is, superior to change; in fact, it is identified with Being, which is always identical with itself: according to the biblical formula, "Being is Being". The Sage, in whom the Activity of Heaven is reflected, observes non-action. However, this Sage, whom we have called the Pneumatic or the Yogi, may have the appearance of action, just as the Moon has the appearance of movement when the clouds pass in front of it; but the wind that drives away the clouds has no influence on the Moon. In the same way, the agitation of the demiurgic World has no influence on the Pneumatic; on this subject we may again quote what Sankarâchârya says.

"The Yogi, having crossed the sea of passions, is united with Tranquillity and rejoices in the Spirit.

"Having renounced those pleasures which arise from external perishable objects, and enjoying spiritual delights, he is calm and serene as the torch under an extinguisher, and rejoices in his own essence.

"During its residence in the body, it is not affected by its properties, just as the firmament is not affected by what floats in its bosom; knowing all things, it remains unaffected by contingencies".

In this way we can understand the true meaning of the word Nirvana, which has been misinterpreted in so many ways. Nirvana literally means the extinction of breath or agitation, and therefore the state of a being that is no longer subject to any agitation, that is definitively free from form. It is a widespread error, at least in the West, to believe that there is nothing when there is no longer any form, whereas in reality it is the form that is nothing and the informal that is everything; thus Nirvana, far from being annihilation as some philosophers have claimed, is on the contrary the fullness of Being.

From all the foregoing, we could conclude that there is no need to act; but this would still be inaccurate, if not in principle, at least in the application we would like to make of it. In fact, action is the condition of individual beings, belonging to the Empire of the Demiurge; the Pneumatic or Wise One is without action in reality, but, as long as he resides in a body, he has the appearance of action; externally, he is similar in every way to other men, but he knows that this is only an illusory appearance, and this is enough for him to be really freed from action, since it is through Knowledge that deliverance is obtained. By the very fact that he is freed from action, he is no longer subject to suffering, for suffering is only a result of effort, and therefore of action, and it is in this that what we call imperfection consists, even though there is nothing imperfect in reality.

It is obvious that action cannot exist for him who contemplates all things in himself, as existing in the universal Spirit, without any distinction of individual objects, as expressed in these words of the Vedas: "Objects differ merely in designation, accident and name, as earthly utensils receive different names, although they are only different forms of earth". The earth, the principle of all these forms, is itself without form, but contains them all in the power of being; such is also the universal Spirit.

Action implies change, i.e. the incessant destruction of forms that disappear to be replaced by others; these are the changes we call birth and death, the multiple changes of state that the being must go through who has not yet attained deliverance or final transformation, using this word transformation in its etymological sense, which is that of passage out of form. Attachment to individual things, or to forms that are essentially transitory and perishable, is the hallmark of ignorance.

why, even during its residence in the body, it is not affected by its properties.

"So he moves as freely as the wind, for his movements are not hindered by the passions.

"When the forms are destroyed, the Yogi and all beings enter into the essence that penetrates everything.

"He is without qualities and without action; imperishable, without volition; happy, immutable, without figure; eternally free and pure.

"It is incorruptible, imperishable; it is the same in all things, pure, impassible, without form, immutable.

"He is the great Brahma, who is eternal, pure, free, one, incessantly happy, not two, existing, perceiving and endless".

This is the state reached by spiritual Knowledge; it frees the being forever from the conditions of individual existence, from the Empire of the Demiurge.

T PALINGENIUS

## TO OUR READERS

When the first issue of this Review appeared a few months ago, some people believed, on the basis of inaccurate information or misleading appearances, that it was a special publication, like so many others in our time. Our title is, however, the most general that can be, but so many erroneous or incomplete interpretations have been given to this word *Gnosis*, and it has been so often diverted from its true meaning, that we believe it necessary, in order to dispel any misunderstanding, to recall it here again.

Gnosis, we cannot repeat too often, is integral Knowledge, universal Synthesis, which has as its object the total Truth, one and unchanging under the various forms it has accidentally taken according to time and country. It can therefore be said that Gnosis is the common root of all the particular traditions, of all the specialised adaptations, of all the revelations in the true sense of the word, which have given rise to religions and initiations that are always identical in substance even though they differ in form. This is why we must always rely on Orthodox Tradition, which we find in all its original purity, the same everywhere, under the letter of the Sacred Books, under the veil of symbols and initiatory rites.

Our programme is therefore, to sum it up in a nutshell, the study of esoteric science, which is as one as Truth itself; we leave to exotericism all the specialisations and all the analyses, the experimental sciences, the philosophical systems, the external religions. There are those for whom this field of exotericism is sufficient, who do not feel the need to go any further, who perhaps could not; it is not to these that we are addressing ourselves, but only to those, far fewer in number, who have understood that it is not in this fragmentary and analytical search that they will succeed in finding the Truth. Indeed, and this is a point on which we particularly insist, it is impossible to achieve Synthesis through analysis; it would be just as well to try to limit the Infinite, or to enclose the Whole in one of its parts; and, if we insist on this, it is because the error we are pointing out here is the one that fatally condemns to impotence all the efforts of modern Western scientists.

Another remark that we must make here, and which moreover follows immediately from what has been said above, is that Gnosis must not be confused, as it very often is wrongly, with what is called Gnosticism; the latter is only a particular adaptation, which we study in the same way as all the other forms of Tradition. But what matters most to us is to set out, as far as possible, the metaphysical doctrine that emerges from all these forms, in the way that we think is most comprehensible and most easily assimilated by the reader's mind. Indeed, Truth is the object of

knowledge, and therefore certainty, and not belief (although obviously relative beings cannot know the Truth absolutely); but in order to know, we must necessarily understand. For us, then, there are no dogmas, only truths that can be demonstrated or assented to; there are no mysteries, except that which, by its very essence, is incommunicable. This is why we believe that the arcane defends itself against the indiscretion of the profane, and we do not hesitate to proclaim loudly the truths that we can know (in the realm of pure ideas, of course), because the Light only blinds those who are incapable of receiving it.

Finally, in order to avoid any unfortunate confusion, and to make it impossible to assimilate the studies to which this Review is devoted with those pursued, on a completely different level, by certain investigators who call themselves occultists, theosophists, spiritualists, and who are generally experimenters (see, on this subject, *La Gnose et Écoles Spiritualistes*), we would do better than to reproduce, with the exception of a few examples, the following text, spiritualists, and who are generally experimenters (see on this subject, in n<sup>(o)</sup> 2, *La Gnose et les Écoles spiritualistes*), we can do no better than to reproduce, making our own the ideas expressed therein, a few lines taken from the programme of *La Voie* (n<sup>(o)</sup> 1, 15 April 1904).

"Science does not allow us, Tradition does not advise us, to speak to anyone but an elite; whoever will come to us, whoever can walk with us, will come to us. This statement is not an admission of pride; we are very simple servants of the haughty Truth. The guardians of a treasure can be both very poor and incorruptible; we humbly confess our poverty, and it is the treasure itself that makes our access so difficult.

"We do not discourage anyone, because we do not believe ourselves to be superior to others; but neither do we commit anyone, because we have no promises to make. Anyone who is able to follow us will find the reward for doing so in himself.

"Thus, let us immediately make the necessary distinction between Science (or Knowledge, Gnosis) and that marvellous thing that some people call Magic. It is good to stop at magical phenomena when they occur, and to observe them in the same way as other natural phenomena; it is useless to follow them specifically; it is bad to provoke them.

"Magic is for us a science, and a secondary one at that; it is, in the Latin sense of the word, an accident on the road. The ambitious have no business with us, because we don't make gold; nor the sentimental, because we don't raise people from the dead; nor the curious, because we don't employ conjurers.

"For us, minds in love only with phenomena that they call supernatural because they are undoubtedly beyond their natural understanding, are insufficient intelligences, apt above all to embarrass, and sometimes to ridicule methods; we infinitely desire never to see them among us".

It is with these words that we will conclude, believing that we have said enough to show what our intentions are, and we wish our readers similar dispositions to attain the unique goal that we propose, the perfect Knowledge through which eternal Bliss is acquired.

MANAGEMENT

## GNOSIS AND FREEMASONRY

Gnosis," said T.: Ill.: F.: Albert Pike, "is the essence and marrow of Freemasonry". What is meant here by Gnosis is Knowledge. The doctrines and symbols of this tradition have been handed down, from the most remote antiquity to the present day, through all the secret fraternities whose long chain has never been interrupted.

Any esoteric doctrine can only be transmitted by initiation, and every initiation necessarily comprises several successive phases, to which correspond as many different grades. These grades and phases can always be reduced to three; they can be considered as marking the three ages of the initiate, or the three periods of his education, and can be characterised respectively as follows by these three words: to be born, to grow, to produce. Here is what the F says on this subject:

Oswald Wirth: "The purpose of Masonic initiation is to enlighten men in order to teach them to work usefully, in full accordance with the very purpose of their existence. To enlighten people, we must first rid them of everything that can prevent them from seeing the Light. This is achieved by subjecting them to certain purifications, designed to eliminate the heterogeneous dross that causes the opacity of the envelopes that serve as the protective bark of the human spiritual core. As soon as these envelopes become limpid, their perfect transparency allows the rays of the outer Light to penetrate to the initiate's conscious centre. His whole being then becomes progressively saturated with it, until he has become an Enlightened One, in the highest sense of the word, in other words an Adept, now transformed into a radiant focus of Light.

"Masonic initiation thus comprises three distinct phases, devoted successively to the discovery, assimilation and propagation of the Light. These phases are represented by the three grades of Apprentice, Companion and Master, which correspond to the threefold mission of the Masons, consisting of first seeking, then possessing and finally spreading the Light.

"The number of these grades is absolute: there can only be three, no more and no less. The invention of the various so-called systems of high degrees is based on a misunderstanding which has led to the confusion of the initiatory grades, strictly limited to three, with the degrees of initiation, whose multiplicity is necessarily indefinite.

"The initiatory grades correspond to the threefold programme pursued by Masonic initiation. In their esotericism, they provide a solution to the three questions of the enigma of the Sphinx: where do we come from? what are we? where are we going? and in so doing, they provide answers to everything of interest to mankind. They are



unchanging in their fundamental characteristics, and in their trinity form a complete whole, to which nothing can be added or subtracted: Apprenticeship and Companionship are the two pillars that support the Mastery.

"As for the degrees of initiation, they allow the initiate to penetrate more or less deeply into the esotericism of each grade; the result is an indefinite number of different ways to come into possession of the three grades of Apprentice, Fellow and Master. In Masonry, as everywhere else, there are many who are called and few who are chosen, for it is only to the truly initiated that the innermost spirit of the initiatory grades can be grasped. Not everyone succeeds with the same degree of success; more often than not, one barely emerges from esoteric ignorance, without advancing decisively towards integral Knowledge, towards perfect Gnosis.

"The latter, which in Masonry is represented by the letter G.: of the Flaming Star, applies simultaneously to the programme of intellectual and moral training of the three grades of Apprentice, Fellow and Master. With the Apprenticeship, it seeks to penetrate the mystery of the origin of things; with the Companionship, it unveils the secret of man's nature, and with the Mastery, it reveals the mysteries of the future destiny of beings. In addition, it teaches the Apprentice to raise the forces within himself to their highest power; it shows the Journeyman how to attract the surrounding forces to himself, and teaches the Master to be the sovereign ruler of nature subject to the sceptre of his intelligence. It should not be forgotten that Masonic initiation relates to the Great Art, the Priestly and Royal Art of the ancient initiates. (*L'Initiation Maçonnique*, article published in *L'Initiation*, 4<sup>th</sup> year, no. 4, January 1891).

The initiatory organisation, as indicated here in its essential features, existed from the outset in Gnosticism as in all other forms of Tradition. This explains the links that have always united Gnosticism and Masonry, links that we will show even better by reproducing some Masonic speeches (already published in the past in *La Chaîne d'Union*) by the Founder of *Gnosticism* ∴ Jules Doinel (⚡ Valentin), who was also Patriarch of the Church of Jesus Christ. Gnostic, member of the Council of the Order of the Grand Orient de France.

Without wishing to deal here with the very complex question of the historical origins of Masonry, we will simply point out that modern Masonry, in the form we know it today, is the result of a partial fusion of the Rosicrucians, who had preserved the Gnostic doctrine since the Middle Ages, with the ancient guilds of Masonic Builders, whose tools had already been used as symbols by the Hermetic philosophers, as can be seen in particular in a figure by Basil Valentin. (On this subject, see *The Book of the Apprentice*, by F. ∴ Oswald Wirth, p. 24 to 29 of the new edition).

But, leaving aside for the moment the restricted point of view of Gnosticism, we will insist above all on the fact that Masonic initiation, like all initiation, has as its goal the attainment of integral Knowledge, which is Gnosis in the true sense of the word. We can say that it is this very Knowledge which, strictly speaking, really constitutes the Masonic secret, and this is why this secret is essentially incommunicable.

To conclude, and in order to avoid any misunderstanding, we will say that, for us, Masonry cannot and must not be linked to any particular philosophical opinion, that it is no more spiritualist than materialist, no more deist than atheist or pantheist, in the sense that these various names are usually given, because it must be purely and simply Masonry. Each of its members, on entering the Temple, must divest himself of his profane personality, and disregard all that is foreign to the fundamental principles of Masonry, principles on which all must unite to work together in the Great Work of Universal Construction.

T. PALINGENIUS

## THE DALAI LAMA

For some time now, information from English sources, which is obviously self-serving, has portrayed Thibet as invaded by a Chinese army, and the Dalai Lama fleeing from this invasion and preparing to ask the Indian government for help in re-establishing his threatened authority. It is quite understandable that the British should wish to attach Thibet to India, from which it is separated by natural obstacles that are difficult to cross, and that they should seek a pretext for penetrating Central Asia, where no one would think of asking for their intervention. The truth is that Tibet is a Chinese province, that for centuries it has been administratively dependent on China, and that consequently China has no business conquering it. As for the Dalai Lama, he is not and never has been a temporal sovereign, and his spiritual power is beyond the reach of any invaders who might enter the Thibetan region. The alarming news that is currently being spread is therefore completely unfounded; in reality, there have simply been a few depredations committed by a band of looters, but as this is a fairly common occurrence in this region, nobody even thinks of worrying about it.

We will take this opportunity to answer some questions that have been put to us about the Dalai Lama; but, so that we cannot be accused of making dubious assertions that are not based on any authority, we will confine ourselves to reproducing the main passages of a *Correspondence from the Far East* published in *La Voie* (nos. 8 and 9). This correspondence appeared in 1904, at the time when an English expedition, commanded by Colonel Younghusband, was returning from Lhasa with an alleged treaty on which there was no Thibetan signature. "The English brought back from the Thibetan Plateau a treaty signed only by their leader, and which was therefore neither a commitment nor an obligation for the Thibetans. The English intrusion into Lhasa could have no influence on the Thibetan government, and even less on that part of the Thibetan religion which must be considered as the ancestor of all dogmas, and even less on the living symbol of Tradition".

Here are a few details about the Dalai Lama's palace, which no foreigner has ever entered: "This palace is not in the city of Lhasa, but on the top of an isolated hill in the middle of the plain, about a quarter of an hour north of the city. It is surrounded and enclosed by a large number of temples built like dinhs (Confucian pagodas), where the Lamas who serve the Dalai Lama live; pilgrims never pass through the entrance to these dinhs. The space at the centre of these temples, which are arranged in a circle next to each other, is a large courtyard that is almost always deserted. In the middle of this courtyard are four temples of different shapes, but arranged regularly in a square; in the centre of this square is the Dalai Lama's personal residence.

"The four temples are large, but not very high, and are built more or less on the model of the dwellings of the viceroys or governors of the large provinces of the Chinese Empire; they are occupied by the twelve Lamas called Lamas-Namshans, who form the Dalai Lama's *circular council*. The inner flats are richly decorated, but only the Lamai colours, yellow and red, are visible. They are divided into several rooms, the largest of which are the *prayer rooms*. However, with very rare exceptions, the twelve Lamas-Namshans are not allowed to receive anyone in the inner flats; even their servants stay in the *so-called outer flats*, because the central palace cannot be seen from these flats. The central palace occupies the middle of the second square, and is isolated on all sides from the flats of the twelve Lamas-Namshans; a special, personal call from the Dalai Lama is required to cross this last inner space.

"The Dalai Lama's palace is only visible to the inhabitants of the inner flats through a large peristyle that runs all the way round it, as in all the buildings in southern Asia; this peristyle is supported by four rows of columns, which are covered from top to bottom in gold. Nobody lives on the ground floor of the palace, which consists only of vestibules, prayer rooms and gigantic staircases. In front of the quadruple peristyle, the palace rises three storeys high; the first floor is the colour of stone, the second is red and the third is yellow. This dome can be seen from Lhasa, and from very far away in the valley, but the inner and outer temples block the view of the upper storeys. Only the twelve Lamas-Namshans know the distribution of the floors of the central palace, and what goes on there; it is on the red floor, and in the centre, that the meetings of the circular council are held. The whole of these buildings is very grandiose and majestic; those who have permission to move around here are obliged to remain silent" (Nguyễn V. Cang, *Le Palais du Dalai-Lama*, n° 8, 15 November 1904).

Now for the Dalai Lama himself: "As for the person of the Dalai Lama, who was already thought (at the time of the English intrusion) to be constrained and polluted by foreign eyes, it must be said that this fear is naïve, and that, neither now nor later, it cannot be admitted. *The person of the Dalai Lama only manifests himself on the red floor of the great sacred palace, when the twelve Lamas-Namshans are gathered there under certain conditions, and by the very order of the one who governs them. It would only take the presence of another man, whoever he may be, for the Dalai Lama not to appear; and it is more than a material impossibility to desecrate his presence; he cannot be where his enemies are or only strangers.* The Pope of the East, as the followers of the Pope of the West say (quite improperly), is not one to be stripped or coerced, for he is not under human power or control; and *he is always the same*, today as on the rather distant day when he revealed himself to this prophetic Lama, whom the Thibetans call Issa, and whom Christians call Jesus". (Nguyễn V. Cang, *The Dalai Lama*, n° 9, 15 December 1904).

This sufficiently shows that the Dalai Lama cannot be on the run, any more now than at the time these lines were written, and that there can be no question of removing him from office or electing a successor; we can also see from this what is the value of the assertions of certain travellers who, having more or less explored Tibet, claim to have seen the Dalai Lama; there is no reason to attribute the slightest importance to such accounts. We will not add anything to the words we have just quoted, which come from a very authoritative source; it will be understood that this question is not one that should be dealt with publicly without reservations, but we thought it was neither useless nor inappropriate to say a few words about it here.

T. PALINGENIUS

## BALZAC AND SAINT-MARTIN

It has often been remarked that some of Balzac's works, especially *Louis Lambert* and *Séraphita*, are full of a sometimes very profound esotericism; we might also mention, from this point of view, *La Peau de chagrin*, *Ursule Mirouet*, *La Recherche de l'Absolu*, and others. This is easily explained, if we know, and it is a fact that is now generally known, that Balzac was a Martinist; he even, in *Les Proscrits*, very clearly indicated the lineage of the initiation he had received:

"Mystical theology encompassed the whole of divine revelation and the explanation of the mysteries. This branch of ancient theology has remained secretly honoured among us. *Jacob Boehm, Swedenborg, Martinez Pasqualis, Saint-Martin, Molinos, Mesdames Guyon, Bourignon and Krudener, the great sect of the Ecstatic, that of the Illuminated*, have, at various times, worthily preserved the doctrines of this science, the aim of which is somewhat frightening and gigantic. Today, as in the past, it is a question of giving man wings to penetrate the sanctuary where God hides from our eyes" (*Les Proscrits*, Éd. du Centenaire, p. 151-152).

There is also an allusion to Saint-Martin in *Louis Lambert*: "At that time, MM. de Saint-Martin, Gence, and a few other French writers, half German, were almost the only people in the French Empire who knew the name of Swedenborg" (*Louis Lambert*, Éd. du Centenaire, p. 8).

But another rather curious and little-known fact is that, in *Séraphita*, a work inspired mainly by Swedenborg, there is towards the end a page which is an almost verbatim reproduction of a page from *L'Homme de Désir* by Saint-Martin. Here, in parallel, are the corresponding passages from the two authors, in which we have underlined the phrases and characteristic words they have in common:

Shepherds of souls, who have led  
your *sheep* astray instead of leading them  
to pasture: shepherds of souls, who have  
had them devoured by the ferocious lion,  
or who have turned them into carnivorous  
wolves yourselves;

*Scholars* of the earth, who have been  
too sensitive to the lures of false light, to  
be so sensitive to the attractive charms of  
the true treasures that God  
deposited in the human soul;

*Rich* men of the world, who have turned your eyes away from the poor, and who have so shuddered to be like him, because, not knowing how to give alms without pride, you would not have known how to receive them without humiliation;

Come and learn your destiny here, for the *corrupt* seeds you have sown within you have penetrated to the virgin soil; that is why their fruits will be so auber.

The old man was seized by the spirit and carried into the *subterranean world*. A huge room came into view; it was superbly decorated.

*Church ministers*, dignitaries and a large *group of men and women* are seated all around, *dressed in robes covered in gold and jewels*.

What are you doing so lined up and motionless? They don't answer.

*What are you doing so lined up and*

.....  
They rolled into the abysses, returned to the dust of the lower worlds, and suddenly saw the Earth as a *subterranean place*, the spectacle of which was illuminated by the light they brought back to their souls and which still surrounded them with a cloud in which the harmonies of the sky were vaguely repeated as they dissipated. *This* was the *sight* that once struck the inner eyes of the Prophets.

*Ministers of various religions*, all pretending to be true, *Kings*, all consecrated by Force and Terror, *Warriors* and *Great Ones* dividing up the Peoples among themselves, *Scholars* and *Riches* above a noisy and suffering crowd that they crushed noisily under their feet ; All were *accompanied by their servants and wives*, all were *dressed in robes of gold, silver and azure, covered in pearls and gems* plucked from the bowels of the Earth, stolen from the depths of the Seas, and for which Mankind had long worked, sweating and blaspheming. But these riches and splendours made of blood were like old rags in the eyes of the two outcasts.

- *What are you doing all lined up like that? They didn't reply.*

- *What are you doing all tucked away and*

*motionless?...* They shake their heads sadly and *don't answer*.

*What are you doing all lined up and motionless like that?* They don't answer, but *they all open their robes in unison, revealing bodies riddled with worms and ulcers.*

The horror of *the sight* frightened the old man; the foul smell of the *wounds* suffocated him; the spirit left him bathed in tears, and ordered him to *warn those of his brothers* who were still in their father's house.

(Saint-Martin, *L'Homme de Désir*, § 83)

*motionless? They didn't answer.*

Wilfrid laid his hands on them and shouted: - *What are you doing, all lined up and motionless? With a unanimous movement, they all opened their robes and revealed bodies gnawed by worms, corrupted, pulverised, plagued by horrible diseases.*

- You are leading the nations to death," Wilfrid told them. You have adulterated the earth, distorted the word, prostituted justice. After eating the grass of the *pastures*, you now kill the *sheep*? Do you think you are justified in showing your *wounds*? I am going to *warn those of my brothers* who can still hear my voice, so that they may go and drink at the springs you have hidden.

(Balzac, *Séraphita*, Éd. du Centenaire, p. 337-338).

As *Séraphita* only dates from 1835, whereas the first edition of *L'Homme de Désir* was published in 1790, the borrowing is obvious on Balzac's part; it is quite certain that it cannot be an effect of chance, and that it is too precise to be a more or less unconscious reminiscence, and on the other hand it would be ridiculous to accuse Balzac of plagiarism in this instance. We think it preferable to admit that Balzac, who had no scruples about quoting Swedenborg, wanted on the contrary not to show too conspicuously what he owed to Saint-Martin, to whom he was much more directly related; if he has not quoted him here, or rather if he has quoted him without naming him, it must therefore be for reasons of pure discretion, which are moreover easy to understand.

P.



#### CORRESPONDENCE

*We have received the following communication, which we believe may be of interest to our readers:*

On the eighth page of the translation of the *Philosophumena* published by *La Gnose*, I noticed a passage about *fava beans* and the advice that Pythagoras gave his disciples to abstain from them. Now, reading the word *Pitagora* in the *Nuova Enciclopedia Italiana*, by Gerolamo Boccardo (XVII<sup>th</sup> vol., p. 745), Torino, 1884, I find among the Master's advice: "Abstain from fava beans (φάβων ἀπέχεσθαι), i.e. avoid public affairs (the ancients voted with small stones or fava beans)". I thought this interpretation, which differs from that of the *Philosophumena*, was worth noting.

P. M.

## MASONIC ORTHODOXY

So much has been written on the question of Masonic regularity, so many different and even contradictory definitions have been given, that this problem, far from being resolved, has perhaps only become more obscure. It seems that it has been badly posed, because one always tries to base regularity on purely historical considerations, on the true or supposed proof of an uninterrupted transmission of powers since a more or less remote time; and it must be admitted that, from this point of view, it would be easy to find some irregularity at the origin of all the Rites practised today. But we think that this is far from having the importance that some, for various reasons, have wanted to attribute to it, and that true regularity resides essentially in Masonic orthodoxy; and this orthodoxy consists above all in faithfully following Tradition, in carefully preserving the symbols and ritual forms which express this Tradition and are like its clothing, and in rejecting any innovation suspected of being modernism. We deliberately use the word modernism here to designate the all too widespread tendency which, in Masonry as elsewhere, is characterised by the abuse of criticism, the rejection of symbolism and the negation of everything that constitutes esoteric and traditional Science.

However, we do not mean to imply that Masonry, in order to remain orthodox, must confine itself to a narrow formalism, that ritualism must be something absolutely immutable, to which nothing can be added or subtracted without being guilty of a kind of sacrilege; this would be to demonstrate a dogmatism which is completely foreign to and even contrary to the Masonic spirit. Tradition is by no means exclusive of evolution and progress; rituals can and must therefore be modified whenever necessary, to adapt to changing conditions of time and place, but, of course, only insofar as the modifications do not affect any essential point. Changes in the details of the ritual are of little importance, provided that the initiatory teaching which emerges from it is not altered in any way; and the multiplicity of the Rites would not have serious disadvantages, perhaps it would even have certain advantages, if unfortunately it did not too often have the effect, by serving as a pretext for unfortunate dissensions between rival Obediences, of compromising the unity, ideal if you like, but real nevertheless, of universal Masonry.

Above all, it is regrettable that too many Masons are completely ignorant of symbolism and its esoteric interpretation, and have abandoned initiatory studies, without which ritualism is nothing more than a set of meaningless ceremonies, as in exoteric religions. From this point of view, there are some truly unforgivable neglects today, particularly in France and Italy; we can cite as an example the one committed by Masters who renounce the wearing of the apron,

yet, as the T.: Ill.: F.: Dr. Blatin recently showed so well, in a communication that must still be remembered by all FF.: This apron is the Mason's real garment, while the cord is merely his decoration. Even more serious is the abolition or simplification of the apron. In this respect, we can do no better than to reproduce the following few lines, which at the same time give us a general definition of symbolism that we can consider perfectly accurate: "Masonic symbolism is the sensible form of a philosophical synthesis of a transcendent or abstract order. The concepts represented by the symbols of Masonry cannot give rise to any dogmatic teaching; they escape the concrete formulas of spoken language and cannot be translated into words. They are, as we rightly say, Mysteries that hide from profane curiosity, that is to say Truths that the mind can only grasp after having been judiciously prepared for them. The preparation for understanding the Mysteries is allegorically staged in Masonic initiations by the tests of the three fundamental grades of the Order. Contrary to what has been imagined, the purpose of these tests is in no way to bring out the courage or moral qualities of the recipient; they represent a teaching that the thinker will have to discern and then meditate on throughout his entire career as an Initiate" (Interpretive Ritual for the Grade of Apprentice, drawn up by the *Groupe Maçonnique d'Études Initiatiques*, 1893).

This shows that Masonic orthodoxy, as we have defined it, is linked to symbolism as a whole, seen as a harmonious and complete whole, and not exclusively to this or that particular symbol, or even to a formula such as A.: L.: G.: D.: G.: A.: D.: L.: U.:, which has sometimes been used as a synonym for "the Masonic way of life" characteristic of regular Masonry, as if it could in itself constitute the suppression of which, since 1877, has been so often reproached to French Masonry. We will take this opportunity to protest strongly against a campaign even more ridiculous than odious, conducted for some time against the latter, in France itself, in the name of a so-called spiritualism that has no business in this circumstance, by certain people who adorn themselves with Masonic qualities more than doubtful; if these people, whom we do not want to do the honor of naming, believe that their procedures will ensure the success of pseudo-Masonry that they vainly try to launch under various labels, they are strangely mistaken.

We don't want to deal with the G.: A.: of the U.: issue here, at least for the time being, which has moreover been studied, from various points of view, by more authoritative people than ourselves. In recent issues of L'Acacia, this question was the subject of a very interesting discussion between FF.: Oswald Wirth and Ch.-M. Limousin of the latter, a death which was a mourning for Masonry as a whole. Be that as it may

In other words, we will only say that the symbol of the G.: A.: of the U.: is not the expression of a dogma, and that, if it is understood as it should be, it can be used as a basis for the creation of a new world accepted by all Masons, without distinction of philosophical opinions, because that does not imply on their part the recognition of the existence of any God, as it was believed too often. It is regrettable that French Masonry has been mistaken in this respect, but it is fair to say that it has merely shared in a fairly general error. All Masons will understand that, instead of eliminating the G.: A.: from the U.:, it is necessary, as the F.: Oswald Wirth says, whose conclusions we fully support, to seek to form a rational idea of it, and to treat it as such like all the other symbols of initiation.

We can hope that a day will come, and that it is not far off, when agreement will be definitively established on the fundamental principles of Masonry and on the essential points of the traditional doctrine. All the branches of universal Masonry will then return to the true orthodoxy, from which some of them have strayed somewhat, and all will finally unite to work towards the realisation of the Great Work, which is the integral accomplishment of Progress in all fields of human activity.

T. PALINGENIUS

## NOTES ON MATHEMATICAL NOTATION

Modern mathematicians, at least those who stick to the official scientific data, seem to be almost completely unaware of what numbers are; they reduce all mathematics to calculation, and replace numbers with ciphers, which are really just their clothing; we say clothing, not even their body, because it is the geometric form that is the real body of numbers, and the scientists we are talking about do not even suspect the relationship between numbers and geometric forms. All too often they use a purely conventional notation, which does not correspond to anything real; such is, for example, the consideration of so-called negative numbers, as we shall see later. This is not to say, however, that numbers themselves are entirely arbitrary signs, whose form is determined solely by the whim of one or more individuals; We may one day study the question of the hieroglyphic, i.e. ideographic, origin of all scripts. For the moment, we will simply refer you to the work of Court de Gébelin and Fabre d'Olivet.

What is certain is that mathematicians use symbols in their notation whose meaning they no longer know; these symbols seem to be remnants of forgotten traditions, of Pythagoreanism or of the Kabbalah, which have come down to us through the Arabs of the Middle Ages, but whose true value very few have been able to recognise. We are merely mentioning in passing, unless we come back to it later, the relationship between decimal numbering and the generation of the circle by the radius emanating from the centre; it would be appropriate to indicate in this connection how the successive production of numbers from unity can serve to symbolise universal evolution; but we shall confine ourselves now to considering zero, unity and what is wrongly called infinity.

We say what is wrongly called infinity, because what mathematicians represent by the sign  $\infty$  cannot be infinity in the metaphysical sense of this word; this sign  $\infty$  is a closed figure, and therefore finite, just like the circle which some have tried to make a symbol of eternity, whereas it can only be a representation of a temporal cycle. Moreover, the idea of an infinite number, that is, according to mathematicians, a number greater than any other number, is a contradictory idea, because however great a number  $N$  may be, the number  $N + 1$  is always greater. It is obviously absurd to try to define the Infinite, for a definition is necessarily a limitation, as the very words themselves make clear, and the Infinite is that which has no limits; to try to fit it into a formula, that is, to clothe it in a form, is to try to fit the universal Whole into one of its most minute parts, which is impossible;

finally, to conceive of the Infinite as a quantity is to conceive of it as capable of increase or decrease, which is still absurd. With similar considerations, we quickly come to envisage several infinities that coexist without being confused or excluded, infinities that are greater or smaller than other infinities, and even, since infinity is no longer sufficient, we invent the transfinite, i.e. the domain of numbers greater than infinity: as many words, as many absurdities.

What we have just said about the infinitely large is also true for what we call the "infinitely small": however small a number may be, the number  $\frac{1}{N} - \frac{1}{N+1}$  will still be smaller. In reality, there is neither an infinitely large nor an infinitely small number, but the sequence of numbers can be considered as increasing or decreasing indefinitely, so that the so-called mathematical infinity is only the indefinite. It is important to note that the indefinite is still limited or finite: although we do not know its limits, we do know that these limits exist, because the indefinite, or an indefinite, is only a part of the Whole, which is limited by the very existence of the other parts; thus, a world such as the material world considered as a whole is indefinite, while being only a point in relation to the Infinite. We can even add any number of indefinites to each other, or multiply them by each other; the ratio of the result obtained to the Infinite is always zero, because universal Possibility includes an infinite number of particular possibilities, each of which is indefinite. It is easy to understand from this what is really meant by the absurdities we pointed out earlier, which cease to be absurdities when we replace the so-called mathematical infinite by the indefinite. At the same time, we have shown in a precise manner the impossibility of arriving at Synthesis by analysis: we can add an indefinite number of elements to each other, but we will never obtain the Whole, because the Whole is infinite, not indefinite; we cannot conceive of it as anything other than infinite, because it could only be limited by something external to it, and then it would no longer be the Whole; it is indeed the sum of all its elements, but when we understand the word sum in the sense of integral, and an integral cannot be calculated by taking its elements one by one; even if we have analytically traversed one or more indefinites, we have not advanced one step from the universal point of view, we are still at the same point in relation to the Infinite.

We have said that the series of numbers can be considered as indefinite in both directions; we can thus consider on the one hand the whole numbers, which increase indefinitely, and on the other hand their inverses, which decrease indefinitely. These two series both start from unity, which alone is its own inverse, and there are as many numbers in one series as in the other, so that unity can be said to occupy exactly the middle point in the sequence of numbers. In fact, for every number  $n$  in one of the series, there is a corresponding number in the other series a number  $\frac{1}{n}$ , such that :

$$n \times \frac{1}{n} = 1 ;$$

the set of two inverse numbers, multiplying one by the other, reproduces unity. We can generalise further and, instead of considering only the series of whole numbers and their inverses as we have just done, consider on the one hand all the numbers greater than unity, and on the other all the numbers smaller than unity. Here again, any number  $a > \frac{1}{b}$  will correspond in the other group an inverse number  $b < \frac{1}{a}$ , and vice versa, so that :  $\frac{a}{b} \times \frac{b}{a} = 1$ , and there will be exactly as many numbers in each of the

two indefinite groups separated by unity. It can also be said that unity, occupying the middle, corresponds to perfect equilibrium, and that it contains in power all numbers, which emanate from it in pairs of inverse or complementary numbers, each of these pairs constituting a relative unity in its indivisible duality.

For the moment, we can confine ourselves to considering, as we did at the beginning, the series of integers and their inverses; we could say that they tend on the one hand towards the indefinitely large and on the other towards the indefinitely small, by which we mean the very limits of the domain in which we consider these numbers, because a variable quantity can only tend towards a limit. Since we do not know these limits, we cannot set them precisely, but we can consider a number to be practically indefinite when it can no longer be expressed by language or writing, which necessarily happens at a given moment when this number is always increasing. In Greek, the same thing happens, and a single word, with a simple difference in accentuation, is used to express both ideas: **μύριοι**, ten thousand; **μυρία**, an indefinite; we will try to explain this later. In any case, the indefinitely large is, as we have said, what is represented by the sign  $\infty$  ; as for the indefinitely small, which can be regarded as anything that diminishes beyond the limits of our means of evaluation, and which we are consequently led to consider as non-existent in relation to us, we can, without using differential or infinitesimal notation here, represent it in its entirety by the symbol 0, although this is only one of the meanings of zero.

The series of numbers, as we have seen it, is therefore as follows:

$$0 \dots \dots \dots \frac{1}{5}, \frac{1}{4}, \frac{1}{3}, \frac{1}{2}, 1, 2, 3, 4, 5, \dots \dots \dots \infty ;$$

two numbers equidistant from the central unit are inverted or complementary, and therefore reproduce unity by multiplication, so that, for the two ends of the series, we write :

$$0 \times \infty = 1.$$

However, the signs 0 and  $\infty$  each represent a domain, not a specific number, as is immediately clear from the above; consequently, the expression  $0 \times \infty$  constitutes what is known as an indeterminate form, and we must write :

$$0 \times \infty = n ,$$

$n$  being any number. Here again it can be seen very clearly that the symbol  $\infty$  does not represent the Infinite, for the Infinite can no more be opposed to the zero than to unity or to any number; being the Whole, it contains both Non-Being and Being, so that the zero itself must be considered as included in the Infinite.

It is strange that mathematicians are in the habit of regarding the zero as pure nothingness, and yet it is impossible for them not to regard it as endowed with indefinite power, since, placed to the right of another digit said to be significant, it helps to form the representation of a number which, by the repetition of this same zero, can grow indefinitely. If the zero really were pure nothingness, it could not be so, and indeed it would be no more than a useless sign, devoid of any value; but the situation is quite different if we look at it as representing Non-Being, envisaged as the possibility of being, and therefore as containing Potential Being, as we said in our study of the Demiurge. We can then say that Non-Being is superior to Being, or, which amounts to the same thing, that the unmanifested is superior to the manifested, since it is the principle of the latter. Thus, if we consider Being as represented by unity, we can say that zero is the unmanifested unity, or that unity is only the affirmed zero, this affirmation being the starting point of all the manifestations that will unfold in the indefinite multiplicity of numbers. The unmanifested unity, or unity in itself, which contains all numbers in principle, but which is none of the numbers, is what we call the Absolute, both Being and Non-Being, although being neither one nor the other, everything in potential and nothing in act; it is also universal Possibility, which is infinite, and we thus understand that, in the Absolute, zero is equal to Infinity. This is what has wrongly been called the identity of opposites; in reality, there are no opposites, and if the extremes meet, it is because there is only one extreme. This is what Far Eastern tradition represents by the figure of the *Yn-yang*, the symbol of the Great Extreme, *Tai-ki*.

(*To be continued*).

T. PALINGENIUS



## OPINION

Some readers ask us whether the subtitle of this Revue means that it will be devoted to defending the interests of *esoteric Societies* (?). We would remind them that esotericism cannot be the prerogative of any school or sect, and that great care must be taken not to confuse *esotericism* with *occultism*, which is something quite different. However, our Revue, which is already the doctrinal organ of the Universal Gnostic Church, may subsequently also become that of certain other *Initiatic Societies*, provided, of course, that these are directly and regularly linked to any of the branches of the Orthodox Tradition.

MANAGEMENT.

## THE HIGH MASONIC GRADES

We have seen, in a previous article, that since Masonic initiation comprises three successive phases, there can only be three grades, which represent these three phases; it seems to follow from this that all systems of high grades are completely useless, at least theoretically, since the rituals of the three symbolic grades describe, as a whole, the complete cycle of initiation. However, in fact, Masonic initiation, being symbolic, forms Masons who are only the symbol of the true Masons, and it simply outlines for them the programme of operations they will have to perform in order to reach real initiation. It is to this latter end that the various systems of high degrees were originally aimed, at least, and which seem to have been instituted precisely to carry out in practice the Great Work of which symbolic Masonry taught the theory.

However, it must be acknowledged that very few of these systems actually achieved their intended purpose; most of them contain inconsistencies, gaps and overlaps, and some of the rituals are of very little initiatory value, especially when compared with those of the symbolic grades. These defects are all the more noticeable as the system includes a greater number of degrees, and if this is already the case in the Ecossism of 25 and 33 degrees, what will it be like in the Rites of 90, 97 or even 120 degrees? This multiplicity of degrees is all the more useless as they have to be conferred in series. In the eighteenth century, everyone wanted to invent a system of their own, always grafted, of course, onto symbolic Masonry, of which they were merely developing the fundamental principles, too often interpreted in the sense of the personal conceptions of the author, as we see in almost all the Hermetic, Kabbalistic and philosophical Rites, and in the Orders of Knighthood and Illuminism. This is the origin of this prodigious diversity of Rites, many of which only ever existed on paper, and of which it is almost impossible to say that they were ever written. All those who have tried to bring some order to the chaos have had to give up, unless, for whatever reason, they preferred to give more or less fanciful explanations of the origins of the high grades, sometimes even quite fabulous ones.

We will not go into all the so-called historical assertions that we have come across in various authors; but, in any case, what is certain is that, contrary to what has often been claimed, the knight Ramsay was not the inventor of the high grades, and that, if he is responsible for them, it is only indirectly, because those who conceived the system of Scottishism were inspired by a speech he gave in 1737, in which he linked Masonry both to the Mysteries of antiquity and, more immediately, to the religious and military orders of the Middle Ages. But Ramsay is equally

The author of the rituals of the Scottish grades than Elias Ashmole is of those of the symbolic grades, as would like an opinion generally accepted, and reproduced by Ragon and other historians. "Elias Ashmole, a learned antiquarian and follower of Hermeticism and the secret knowledge then in vogue, was received as a Mason on 16 October 1646 at Warrington, a small town in the county of Lancaster. He did not return to the lodge until 35 years later, on 11 March 1682, for the second and last time in his life, as his diary testifies, which he never ceased to keep day by day with scrupulous meticulousness" (Oswald Wirth, *Le Livre de l'Apprenti*, page 30 of the second edition).

Moreover, we believe that initiation rituals cannot be considered as the work of one or more specific individuals, but that they have been built up progressively, by a process that it is impossible for us to specify, that escapes any definition. On the other hand, the rituals of the more or less insignificant high grades have all the characteristics of a factitious, artificial composition, created from scratch by the mentality of an individual. In short, without dwelling on considerations of little interest, it is sufficient to consider all the systems, as a whole, as the various manifestations of the realising tendency of men who were not content with pure theory, but who, in wanting to move on to practice, too often forgot that real initiation must necessarily be largely personal.

We simply wanted to say here what we think of the institution of the high grades and their *raison d'être*; we consider them to have an undeniable practical utility, but on the condition, unfortunately too often not realised, especially today, that they really fulfil the purpose for which they were created. For this, the Workshops of these high grades should be reserved for philosophical and metaphysical studies, too neglected in symbolic Lodges; we should never forget the initiatory character of Masonry, which is and can be, whatever has been said, neither a political club nor a mutual aid association. Undoubtedly, one cannot communicate what is inexpressible by essence, and this is why the true arcane defends itself against any indiscretion; But we can at least give the keys that will enable each person to obtain real initiation through their own efforts and personal meditation, and we can also, in accordance with the constant tradition and practice of the Initiatic Temples and Colleges of all times and countries, place those who aspire to initiation in the most favourable conditions for achieving it, and provide them with the help without which it would be almost impossible for them to perfect this achievement. We shall not dwell further on this subject, believing that we have said enough to give a glimpse of what the Masonic High Ranks could be if, instead of wishing to abolish them altogether, they were turned into true centres of initiation, responsible for transmitting esoteric science and preserving in its entirety the sacred deposit of the orthodox, one and universal Tradition.

T. PALINGENIUS

### NOTES ON MATHEMATICAL NOTATION (*Continued*)

Let us now leave aside what we might call the metaphysical zero, which is to the mathematical zero, of which we spoke earlier when considering the double series of increasing or decreasing numbers, what the Infinite is to the simple indefinite. The domain of the mathematical zero, or of the indefinitely small, includes, in the indefinite sequence of numbers, everything that is beyond our means of evaluation in a certain sense, just as the domain of the indefinitely large includes, in this same sequence, everything that is beyond these same means of evaluation in the other sense. It is therefore not appropriate to speak of numbers less than zero, any more than of numbers greater than the indefinite; this is, however, what we wanted to do, albeit in a slightly different sense from that which we have just indicated, by introducing into mathematics the consideration of so-called negative numbers.

These negative numbers have even been given a geometrical representation, by counting distances on a straight line as positive or negative depending on whether they are travelled in one direction or the other, and by fixing on this straight line a point taken as the origin, from which the distances are positive on one side and negative on the other, the origin being assigned the coefficient zero; on a circle, we similarly distinguish a positive direction and a negative direction of rotation. As the line is indefinite in both directions, we are led to consider a positive and a negative indefinite, represented by  $+\infty$  and  $-\infty$ , and referred to by the absurd expressions "plus infinity" and "minus infinity"; we wonder what a negative infinity could be. It is true that we are then led, in particular in the study of the variation of functions, to regard the negative indefinite as confused with the positive indefinite, so that a mobile starting from the origin and moving away in the positive direction would return on the negative side after an indefinite time, or vice versa, from which it follows that what we consider here as a straight line must in reality be a closed figure; for the moment, we will not insist on this point.

Whatever the advantages of using negative numbers, it should never be forgotten that this notation, which is called algebraic as opposed to arithmetical notation, which considers numbers as essentially positive, is only an artificial procedure to simplify calculations; if we want to make it a reality, it presents serious disadvantages, and we will limit ourselves to pointing out the multiple confusions resulting from the introduction of so-called imaginary quantities, which are presented as roots of negative numbers, and which nevertheless correspond to something real. We can only stress the consequences of the use of negative numbers from the point of view of mechanics, and the possibility of substituting another notation which is more logical and more in keeping with reality.

Let us say straight away that the so-called principles on which modern mathematicians base mechanics as they conceive it are no more than more or less ingenious hypotheses, or mere special cases of much more general laws, which themselves derive from true universal principles, of which they are no more than applications. We may cite, as an example of the first case, the so-called principle of inertia, which nothing justifies, neither experience, which shows on the contrary that there is no inertia in nature, nor understanding, which cannot conceive of this supposed inertia. An example of the second case is what is known as the principle of equality of action and reaction, which is immediately deduced from the general law of the equilibrium of natural forces: whenever this equilibrium is broken, it immediately tends to re-establish itself, hence a reaction whose intensity is equivalent to that of the action that provoked it; it is precisely on this question of equilibrium that we must insist here.

If two forces applied at the same point have the same intensity and the same direction, but in opposite directions, they are in equilibrium. As they then have no effect on their point of application, we even say that they destroy each other, without taking into account that, if we remove one of these forces, the other acts immediately, which proves that it was in no way destroyed. We characterise the forces by coefficients proportional to their respective intensities, and two forces in opposite directions are assigned coefficients of different signs, one positive and the other negative: one being  $f$ , the other will be  $-f'$ . In the case we have just considered, the two opposing forces having the same intensity, the coefficients that characterise them must be equal "in absolute value" (yet another expression that is at least strange), and we have:  $f = f'$ , from which we deduce as a condition of equilibrium :

$$f - f' = 0,$$

i.e. the sum of the two forces is zero, so that equilibrium is defined by zero. Since mathematicians, wrongly, regard zero as a symbol of nothingness (as if nothingness could be symbolised by something), it seems to follow that equilibrium is the state of non-existence, which is a rather peculiar consequence; it is no doubt for this reason that two forces in equilibrium destroy each other, which is contrary to reality, as we have just seen.

The true notion of equilibrium is quite different: to understand it, it suffices to note that all natural forces are either attractive or repulsive; the former can be considered as compressive or condensing forces, the latter as expansive or dilating forces. It is easy to understand that, in a homogeneous medium, any compression occurring at one point will necessarily correspond to an equivalent expansion at another point, and vice versa, so that we will always have to consider two centres of forces, one of which cannot exist without the other.

This is obvious in electrical and magnetic phenomena. If two forces, one compressive and the other expansive, act on the same point, the condition for them to be balanced or neutralised, i.e. for neither condensation nor dilation to occur at this point, is that the intensities of these two forces are not equal, but equivalent. The forces can be characterised by coefficients proportional to the condensation or dilatation they produce, so that if we consider a compressive force and an expansive force, the first will be assigned a coefficient  $n > 1$ , and the second a coefficient  $n < 1$ ; each of these coefficients can be the ratio of the density that the ambient medium takes on at the point considered under the action of the corresponding force to the primitive density of this same medium, assumed to be homogeneous when it is not subjected to the action of any force. When neither condensation nor dilation occurs, this ratio is equal to unity; for two forces acting at a point to be in equilibrium, their resultant must have a coefficient of unity. It is easy to see that the coefficient of this resultant is the product of the coefficients of the two forces under consideration; these two coefficients  $n$  and  $n'$  must therefore be two numbers inverse of each other:  $n' = \frac{1}{n}$ , and the equilibrium condition is:  $nn' = 1$ . In this way, equilibrium will no longer be defined by zero, but by unity.

We can see that this definition of equilibrium by unity, the only real one, corresponds to the fact that unity occupies the middle in the sequence of numbers, as we said earlier. Far from being the state of non-existence, equilibrium is existence considered apart from its multiple manifestations; it should be noted, moreover, that it is still a state inferior to what we have called Non-Being, in the metaphysical sense of this word, because existence, although independent of all manifestation, is nevertheless its point of departure. Unity, as we have just considered it, and in which equilibrium resides, is what the Far Eastern tradition calls the Invariable Middle, Tchoung-young; according to various Chinese texts, this equilibrium or harmony is, in each modality of being, the reflection of the Activity of Heaven (We recently found, in a journal that we shall not name, the following paraphrase of one of the texts to which we refer, a paraphrase worthy of the late Stanislas Julien: "Music is an imitation of what happens in Heaven"! To avoid such a misunderstanding, it would have sufficed to know, even vaguely, the meaning of the ideogram *Tien*, which is translated as Heaven).

What we have just said on the subject of mechanics should be regarded as no more than a simple indication, but we are certain that, if we were to pursue this study in this direction, we could draw many interesting conclusions.

T. PALINGENIUS

OPINION

We inform our readers that we are suspending publication of the translation of the *Philosophumena*, which will be resumed shortly.

MANAGEMENT

## COMMENTS ON THE PRODUCTION OF NUMBERS

"In the beginning, before the origin of all things, was Unity", say the most elevated theogonies of the West, those which strive to reach Being beyond its ternary manifestation, and which do not stop at the universal appearance of the Binary. But the theogonies of the East and the Far East say: "Before the beginning, even before the primordial Unity, was Zero", because they know that beyond Being there is Non-Being, that beyond the manifested there is the unmanifested which is its principle, and that Non-Being is not Nothingness, but on the contrary is infinite Possibility, identical to the universal Whole, which is at the same time absolute Perfection and integral Truth.

According to the Kabbalah, the Absolute, in order to manifest itself, concentrated itself in an infinitely luminous point, leaving the darkness around it; this light in the darkness, this point in the boundless metaphysical expanse, this nothing that is everything in a whole that is nothing, if we can put it this way, is Being in the midst of Non-Being, active Perfection in passive Perfection. The luminous point is Unity, the affirmation of the metaphysical Zero, which is represented by the unlimited expanse, the image of infinite universal Possibility. Unity, as soon as it asserts itself, to become the centre from which will emanate like multiple rays the indefinite manifestations of Being, is united to the Zero which contained it in principle, in the state of non-manifestation; here already appears in potentiality the Millennium, which will be the perfect number, the complete development of primordial Unity.

Total Possibility is at the same time universal Passivity, for it contains all the particular possibilities, some of which will be manifested, will pass from power to act, under the action of the Unity-Being. Each manifestation is a ray of the circumference which represents the total manifestation; and this circumference, whose points are indefinite in number, is still Zero in relation to its centre, which is Unity. But the circumference was not drawn in the Abyss of Non-Being, and it marks only the limit of manifestation, of the domain of Being within Non-Being; it is therefore the realised Zero, and, through the totality of its manifestation along this indefinite circumference, Unity perfects its development in the Millennium.

On the other hand, as soon as Unity is affirmed, even before any manifestation, if this Unity were opposed to the Zero which contains it in principle, we would see the appearance of the Binary within the Absolute itself, in the first differentiation which leads to the distinction of Non-Being and Being; but we have seen in our study on the Demiurge what this distinction is. We then showed that Being, or the active Perfection, Khien, is not really distinct from Non-Being, or the passive Perfection, Khouen, that this distinction, the starting point of all manifestation, exists only insofar as we create it ourselves, because we are the ones who create it.



that we can only conceive of Non-Being through Being, of the unmanifest through the manifest: the differentiation of the Absolute into Being and Non-Being therefore only expresses the way we represent things to ourselves, and nothing more.

Moreover, if we consider things from this angle, we can say that the Absolute is the common principle of Being and Non-Being, of the manifested and the unmanifested, although in reality it is confused with Non-Being, since the latter is the principle of Being, which is itself in turn the first principle of all manifestation. So if we were to consider the Binary here, we would immediately find ourselves in the presence of the Ternary; but for there to be a true Ternary here, i.e. already a manifestation, the Absolute would have to be the primordial Unity, and we have seen that Unity only represents Being, the affirmation of the Absolute. It is this Being-Unity which will manifest itself in the indefinite multiplicity of numbers, all of which it contains in the power of being, and which it will emanate as so many sub-multiples of itself; and all numbers are included in the Millennium, realised by the cycle of the total manifestation of Being, and whose production we shall have to consider starting from the primordial Unity.

In a previous study, we saw that all numbers can be considered as emanating in pairs from the Unity; these pairs of inverse or complementary numbers, which can be seen as symbolising the syzygies of the Aeons within the Pleroma, exist in the Unity in an undifferentiated or unmanifested state:

$$1 \frac{1}{2} \times 2 = \frac{1}{3} \times 3 = \frac{1}{4} \times 4 = \frac{1}{5} \times 5 = \dots\dots\dots = 0 \times \infty.$$

Each of these groups,  $\frac{1}{n} \times n$ , is not distinct from the Unity, nor distinct from the others in the Unity, and it only becomes so insofar as we consider each of them separately. It is then that Duality is born, distinguishing one from the other two principles, not opposed as is usually wrongly said, but complementary: active and passive, positive and negative, masculine and feminine. But these two principles coexist in Unity, and their indivisible duality is itself a secondary unity, a reflection of the primordial Unity; thus, together with the Unity that contains them, the two complementary elements constitute the Ternary, which is the first manifestation of Unity, for two, being derived from one, cannot be without three being immediately by the same token:

$$1 + 2 = 3.$$

And, just as we can only conceive of Non-Being through Being, we can only conceive of Being-Unity through its ternary manifestation, the necessary and immediate consequence of the differentiation or polarisation that our intellect creates in Unity. This ternary manifestation, whatever the aspect from which we see it, is always an indissoluble Trinity, that is, a Tri-

Unity, since its three terms are not really distinct, but are but the same Unity conceived as containing within itself the two poles through which all manifestation will take place.

This polarisation is immediately reflected in the Ternary, because if we consider the three terms of the Ternary as having an independent existence, we will thereby obtain the senary number, implying a new ternary which is the reflection of the first:

$$1 + 2 + 3 = 6.$$

This second ternary has no real existence in itself; it is to the first what the Demiurge is to the Emanating Logos, a tenebrous and inverted image, and we will see later that the Senary is the number of Creation. For the moment, let us content ourselves with noting that this number is realised by us, insofar as we distinguish between them the three terms of the Tri-Unity, instead of envisaging the principal Unity synthetically, independently of all distinction, that is to say of all manifestation.

If we look at the Ternary as the manifestation of Unity, we must at the same time consider Unity as not manifested, and then this Unity, joined to the Ternary, produces the Quaternary, which can be represented here by the centre and the three vertices of a triangle. It can also be said that the Ternary, symbolised by a triangle whose three vertices correspond to the first three numbers, necessarily presupposes the Quaternary, whose first term, unexpressed, is then the Zero, which in fact cannot be represented. In the first case, the second term will be Unity as it manifests itself, and the other two will constitute its double manifestation; on the contrary, in the second case, these last two, the two complementary elements of which we spoke earlier, must logically precede the fourth term, which is none other than their union, realising between them the equilibrium in which the principal Unity is reflected. Finally, if we consider the Ternary in its most inferior aspect, as formed by the two complementary elements and the balancing term, the latter, being the union of the other two, participates in both, so that it can be considered as double, and, here again, the Ternary immediately implies a Quaternary which is its development.

Whichever way we look at the Quaternary, we can say that it contains all numbers, because if we look at its four terms as distinct, we see that it contains the Millennium:

$$1 + 2 + 3 + 4 = 10.$$

This is why all the traditions say: one produced two, two produced three, three produced all the numbers; the expansion of Unity in the Quaternary immediately brings about its total manifestation, which is the Millennium.

The Quaternary is represented geometrically by the square, if we consider it in a static state, and by the cross, if we consider it in a dynamic state; when the cross rotates around its centre, it generates the circumference, which, together with the centre, represents the Millennium. This is what we call the circulature of the quadrant, and it is the geometrical representation of the arithmetical fact we have just stated; conversely, the Hermetic problem of squaring the circle will be represented by the division of the circle into four equal parts by means of two rectangular diameters, and it will be expressed numerically by the preceding equation written in reverse:

$$10 = 1 + 2 + 3 + 4.$$

The Millennium, considered to be formed by the sum of the first four numbers, is what Pythagoras called the Tetraktys; the symbol representing it was ternary in form, with each of its outer sides comprising four elements, and was made up of ten elements in all; we have given a diagram of it, in a note, in the translation of the chapter of the *Philosophumena* relating to Pythagoras.

If the Ternary is the number that represents the first manifestation of the principal Unity, the Quaternary represents its total expansion, symbolised by the cross whose four branches are formed by two indefinite rectangular straight lines; they thus extend indefinitely, oriented towards the four cardinal points of the indefinite pleromatic circumference of Being, points that the Kabbalah represents by the four letters of the Tetragrammaton יהוה. The quaternary is the number of the manifested Word, of the Adam Kadmon, and it can be said that it is essentially the number of the Emanation, for the Emanation is the manifestation of the Word: from it derive the other degrees of the manifestation of Being, in logical succession, through the development of the numbers it contains within itself, the whole of which constitutes the Millennium.

(*To be continued*).

T. PALINGENIUS

## OPINION

We would like to inform our readers that subscriptions to *La Gnose* start in January of each year. Anyone subscribing in the course of the year will receive the issues already published.

MANAGEMENT

## THE METAPHYSICAL ERROR OF SENTIMENTAL RELIGIONS

*We have the good fortune to present to our readers the first in a series of articles by the author so much appreciated by our public, Matgioi, whose work on the Metaphysics of the Yellow Races is far too well known for a fuller presentation to be necessary.*

*Although the yellow metaphysical teaching does not appear, a priori, to have any direct concordance with the more Western forms of Gnosis, this is not the case in reality, and the points of contact are on the contrary very numerous, to such an extent that one could say that, if the expression necessarily differs, the thought is basically the same on both sides.*

*This article will prove, among other things, that Yellow Metaphysics, which is all anti-sentimental, is in perfect agreement, here as everywhere else, with primitive Gnosis, which also demonstrates the inanity of all sentimental considerations. Indeed, sentiment always stems from a natural, plastic manifestation, that is, in short, hylic, and all hylism is impure for Gnosis. Gnosis, affirming the assent of the pure idea, places no value on anything that belongs to the domain of Nature, on anything that constitutes the work of the Demiurge. Similarly, and for the same reason, Yellow Metaphysics rejects all intervention of sentiment in Doctrine, and proclaims the inanity of consoling dogmas and sentimental religions.*

MATGIOI

## THE ARCHAEOMETER

*There are no occult sciences,  
only occulted sciences.  
(Saint-Yves d'Alveydre).*

The Archaeometer, from the Greek ἀρχή *μήτρον*, *measure of the Principle* (from ἀρχή, principle, and μέτρον, measure), is the most admirable monument, in the field of Esotericism, that has ever been raised to the glory of the Universal Word.

It is a synthetic instrument applicable to all Verbal manifestations, making it possible to bring them all back to their common Principle and to realise the place they occupy in Universal Harmony; it is in a word, according to the very expression of its revelator, the late Master Saint-Yves d'Alveydre, *a cyclic reporter, the cosmological code of high religious, scientific and artistic studies*. We reproduce below the figure, as given by Saint-Yves d'Alveydre.

Let us say here, once and for all, that nothing in the Archeometer is arbitrary: the various elements are placed in it in a rigorously mathematical manner, and this more-than-human instrument was not created to be used to make one system predominate over another, nor to invent a new system; the synthesis that it comprises cannot be expressed in any system, which would necessarily be a closed formula. It is a synthetic key that makes it possible to determine the intrinsic value of each philosophical, scientific or religious system, and to link it to the universal Tree of Science or Tradition.

A few explanations are in order here on the subject of the transmission of the primordial Tradition, synthesised in the Archaeometer, from one cycle to another<sup>1</sup>. For the duration of the *Kali-Youga* (the last period of a cycle), the primordial Tradition, which has been transmitted from the Patriarchal Universities of the previous cycle to those of the current cycle (these cycles may be the durations of human races or other periods), must necessarily be hidden or occulted, as well as the very University which possesses and preserves it (the Solar University of God, *Is-Râ-El*, *Ishwara-El*), supposedly either at the summit of Mount *Merou*, or at another point symbolically designated as the centre of the World and the dwelling place of the Sovereign of the Gods.

This Tradition is then enclosed in principle in the Ark (Sanctuary of the Arcana, organic enclosure in which the principles are contained during the

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<sup>1</sup>In all that follows, we will most often adopt the form of the Brahmanic tradition, in preference to all others, because it makes this exposition easier and more comprehensible; but we will also point out the concordances of the different traditions.

period of external dissolution of the Universe), or the *Thebah*<sup>1</sup>, which is entrusted to the care of the *Manou*<sup>2</sup> who will govern the following *Manvântara*<sup>3</sup>. Tradition thus enters a period of non-manifestation, during which preparations are made for its remanifestation in the next cycle (advent of the New Jerusalem, the Covenant of God with Mankind or of Heaven and Earth). The Ark, which contains the principles of things, marks by its symbolic proportions the measure of the universal applications of these principles in all the modalities of Being; this is why it contains the plan of the new University which will be established on the model or in the image of the old one, by a new adaptation, at the beginning of the next cycle. This is the true meaning of the word Archeometer, the measure of Principle.

We will now take a brief look at the construction of the Archaeometer, after which we will consider in detail each of the parts that make up this marvellous instrument.

The numerical basis of the Archaeometer is the duodenum, although this duodenum is generated by a ternary.

It is made up of several concentric zones of equivalents showing the respective relationships of colours, planets, zodiac signs, musical notes, alphabetical characters and numbers.

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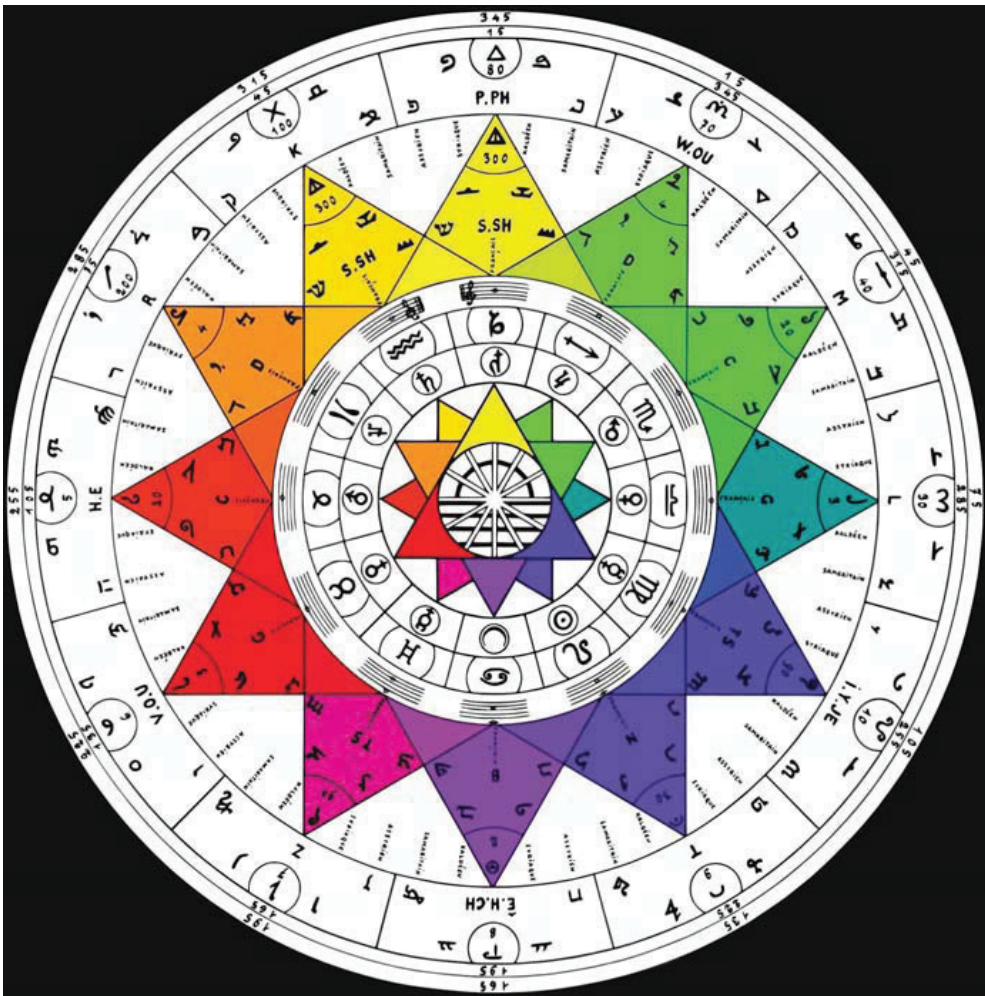
<sup>1</sup>The animals, ζῷδια, contained in the Ark according to the usual interpretation of the biblical texts, are represented by the signs of the Zodiac and the other constellations. The *Thebah* is *Abeth* (A and H can be transformed into each other, as we shall see later), i.e. *Aleph-Beth-Thau*, the sacred alphabet, an image of the astral alphabet whose characters are the twelve signs of the Zodiac and the seven planets that have their domicile in them, plus the three signs of unity, duality and multiplicity (the three fundamental letters), making a total of twenty-two letters for the alphabet. 22 is reduced to 4 (2 + 2), so that all the names formed by the combinations of the twenty-two letters must in principle be contained in a sacred name of four letters (the Word that is lost when Tradition is obscured).

<sup>2</sup>Cosmic or universal Intelligence, creator of all beings, reflected image of the Emanating Word. In his cycle, *Manu* is *Pradjâpati*, the Lord of creatures; he creates beings in his own image, and can be seen as the collective Intelligence of the beings of the era preceding the one he governs. *Manou* is the type of Man (*Manava*); in his era, he gives Creation its Law (*Dharma*, *Thorah*); he is thus the primordial and universal Lawgiver.

In the *Kali-Yuga*, which is the fourth age (the Iron Age), the *Dharma* Bull (the Law of *Manou*, the *Minotaur* or Bull of *Minos* among the Greeks, the Bull of *Menes* or *Mnevis* among the Egyptians, the *Thorah* of Moses among the Hebrews) is represented as having only one foot on the earth.

<sup>3</sup>*Manvântara*: the era of a *Manou*. In a *Kalpa* (day of *Brahmâ*), there are fourteen *Manvântaras*, each of which is governed by a particular *Manou*. The first *Manu* of a *Kalpa*, *Adhi-Manou* (the first-born of *Brahmâ*), is identical to *Adam-Kadmôn*, manifestation of the Word (*Brahmâ*, when considered in his creative function). In the present *Kalpa*, the first *Manu* is *Swayambhouva*, from *Swayambhou* (He who subsists by himself, the Eternal Word); he was succeeded by six other *Manus*: *Swârochîsha*, *Auttamî*, *Tâmasa*, *Raivata*, *Chakshousha*, and finally *Vaivaswata*, son of the Sun; the latter, who is also called *Satyavrata* (in his role at the end of the previous *Manvântara*, a role analogous to that of the biblical *Nouah*), is therefore the seventh *Manou* of this *Kalpa*, and it is he who governs the present *Manvântara*. In this same *Kalpa*, seven other *Manus* are to succeed him, to complete the number of fourteen; here are their names: *Sôûrya-Savarni*, *Daksha-Savarni*, *Brahmâ-Savarni*, *Dharma-Savarni*, *Roudra-Savarni*, *Roucheya*, *Agni-Savarni*. (The word *Savarni* means: which is similar to, which participates in the nature of; placed after the name of a principle, it designates a being which manifests this principle, because the manifestation of a principle participates in its nature, is derived from its very essence).

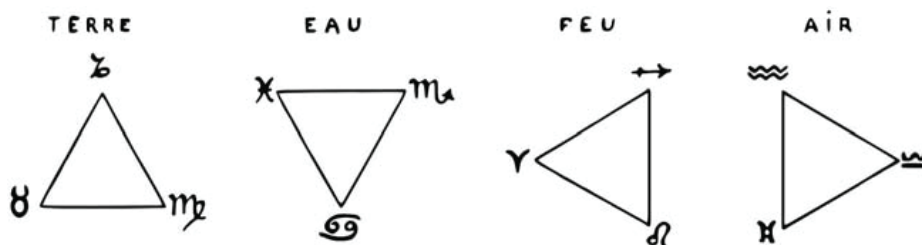




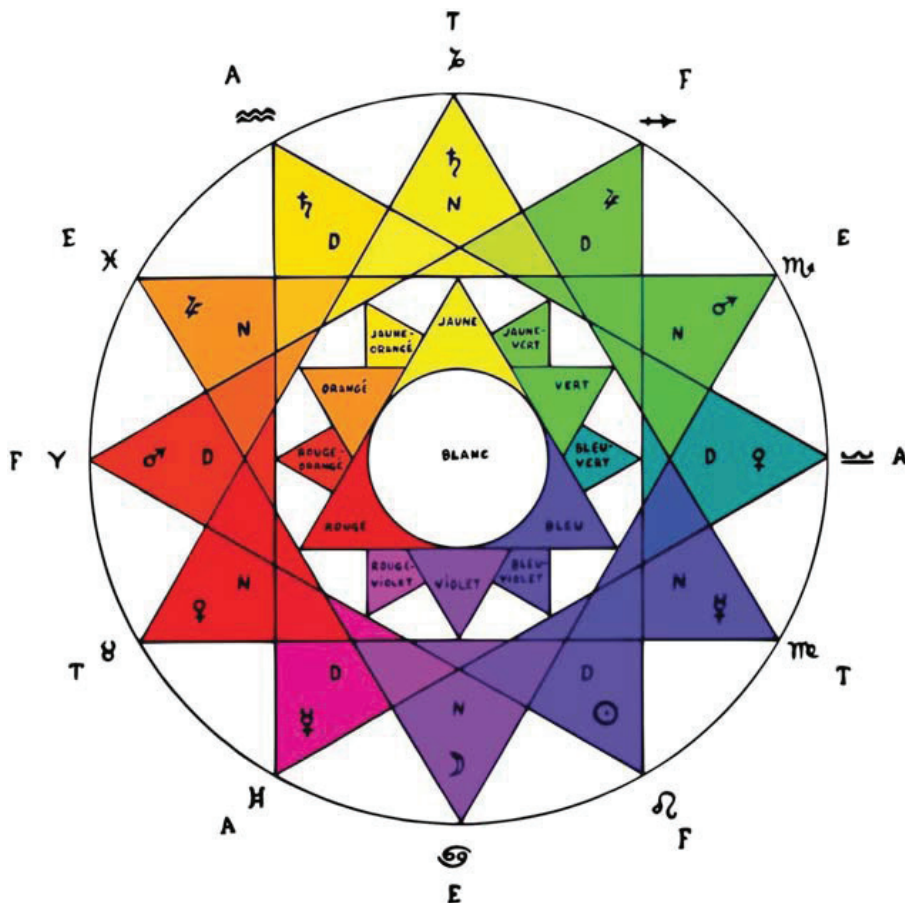
The central part of the figure represents four intertwined equilateral triangles inscribed in a circle and forming twelve vertices or points, to each of which corresponds a specific colour. The first *right* triangle, with its apex pointing upwards, has the three fundamental colours arranged as follows: yellow at the apex, blue to the right of the base and red to the left. The second *upside-down* triangle, arranged symmetrically and inversely to the first, contains the three intermediate colours formed by mixing the fundamental colours two by two, and distributed as follows: violet, resulting from red and blue, at the top; orange, resulting from red and yellow, on the left; and green, resulting from yellow and blue, on the right. The other two triangles, also arranged symmetrically in relation to the first two, and whose vertices occupy the median points, correspond to other intermediate colours, always produced by the mixing, two by two, of immediately neighbouring colours. At the centre is white, the synthesis of all the colours.



This is the region of Principial Unity. Outside the various circles that make up the Archaeometer, black is assumed, which is the absence of all light, and consequently of all colour: this is the region of External Darkness.



The four triangles we have just been talking about are those of the four elements: the first, whose vertex is at the top, is the Earth triangle; the second, whose vertex is at the bottom, is the Water triangle; the third, whose vertex is on the left, is the Fire triangle; and finally the fourth, whose vertex is on the right, is the Air triangle.



The twelve signs of the Zodiac correspond three by three to the four elements in the following order: Fire, Earth, Air, Water. These twelve signs are the homes of the seven planets; each planet has a daytime home and a nighttime home, except for the Sun and the Moon, which each have only one home. Since the Sun is considered to be essentially diurnal and the Moon essentially nocturnal, the diurnal and nocturnal planets alternate regularly along the circumference. We see that the triangles of Fire and Air contain all the diurnal planets, and that the triangles of Earth and Water contain all the nocturnal planets; it is important to note that the latter are precisely the two principal triangles.

In fact, the following table will bring out more clearly what we have just said.

FEU (D)	TERRE (N)	AIR (D)	EAU (N)
♈	♏	♊	♎
♉	♐	♋	♑
♊	♑	♌	♒

In the Archeometer, each planet is located opposite the zodiacal sign in which it has its domicile; considering each of the planets successively, in its domicile, in its relationship with the colours, here are the correspondences obtained:

Nocturnal Saturn,	in	Capricorn,	corresponds to	to Yellow.
Diurnal Saturn,	-	Aquarius,	-	to Orange-Yellow.
Diurnal Jupiter,	-	Sagittarius,	-	to Yellow-Green.
Nocturnal Jupiter,	-	Pisces,	-	to Orange.
Nocturnal Mars,	-	Scorpio,	-	to Green.
Diurnal Mars,	-	Aries,	-	to Orange Red.
Diurnal Venus,	-	Libra,	-	to Blue-Green.
Nocturnal Venus,	-	Taurus,	-	to Red.
Nocturnal Mercury,	-	Virgo,	-	to Blue.
Diurnal Mercury,	-	Gemini,	-	to Red-Violet.
Diurnal Sun,	-	Leo,	-	to Blue-Violet.
Nocturnal Moon,	-	Cancer,	-	to Violet.

Each planet, except the Sun and the Moon, has two corresponding colours: these are the colours of the oxides of the metals that correspond to the same planets, since each metal generally has at least two oxides.

the colours of most salts of the same metals. The correspondences of the metals with the planets are as follows:

Sun	.....	Gold.
Moon	.....	Silver.
Saturn	.....	Lead.
Jupiter	.....	Pewter.
Mars	.....	Iron.
Venus	.....	Copper.
Mercure	.....	Quicksilver.

However, these correspondences given by the Archaeometer for the colours do not agree with those usually indicated: for example, black or grey is generally assigned to Saturn, blue or violet to Jupiter, red to Mars, yellow or orange to the Sun, green to Venus, white to the Moon; as for Mercury, no particular colour can be attributed to it. This discrepancy stems from the fact that the colours given by the Archeometer are the colours of the *salts*, whereas those usually indicated relate more to the *appearance of* the metals themselves. We will not dwell on this point here; we will return to it later in this study.

We will also leave aside for the moment the study of astrological correspondences with music, as it requires lengthy developments; we will return to it later.

We now come to the correspondences with the various alphabets and numbers; this study is extremely important, since it holds the key to the whole of hermeneutics; it will therefore be the subject of the greater part of this work.

The most important alphabet to be considered here is the *Watan* alphabet. This alphabet, which was the primitive writing of the Atlanteans and the Red Race, and whose tradition was transmitted to Egypt and India after the catastrophe in which Atlantis disappeared, is the exact translation of the astral alphabet. It comprises three constituent letters (corresponding to the three persons of the Trinity, or the first three *Sephiroth*, which are the first three numbers from which all the others sprang), seven planetary and twelve zodiacal, making a total of twenty-two characters corresponding to the twenty-two letters of the second language spoken by Phil<sup>1</sup>: Inc<sup>1</sup>. It was this alphabet, which Moses learned in the Temples of Egypt, that became the first Hebrew alphabet, but which was subsequently modified over the centuries, until it was completely lost during the Babylonian captivity. The primitive alphabet of the Atlanteans was preserved in India, and it is through the Brahms that it has come down to us<sup>1</sup>; as for the Atlantean language itself, it must have been divided into several dialects, which perhaps even became independent languages in time, and it is one of these languages that passed into

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<sup>1</sup>Cf. Saint-Yves d'Alveydre, *Notes sur la Tradition Cabalistique*.

Egypt; this Egyptian language was the origin of the Hebrew language, according to Fabre d'Olivet.

On the next page is a table showing how the numbers correspond to the characters of the *Watan* alphabet, the Hebrew alphabet, the planets and the zodiac signs.

Having briefly explained how the Archaeometer is constructed, we will now take a closer look at each of its component parts.

The two main triangles to consider are :

1°The right triangle, with the colours yellow, blue and red; it is called the *Triangle of the Word and the Earth of the Principle, and of the Immanation of the Living in Him*; it corresponds to the name of *Jesus*;

2°The inverted triangle, with the colours green, violet and orange; it is called the *Triangle of the Living Waters, of Origins, or of the Refraction of the Eternal Principle in Temporal Embryology*; it corresponds to the name of *Mary*.

The Triangle of the Earth of the Principle or Celestial Earth (*Swarga-bhoumi*), corresponds to the Mountain at the centre of the World (the *Meru*), whose summit is the abode of *Ishwara (Mahâ-Dêva)*, in the sphere of *Sani* or Saturn. The vertical diameter is the north-south axis of the World<sup>1</sup>, which runs from the top of the *Grouper* (north pole, winter solstice or Capricorn, home of Saturn) to the bottom of the Abyss of the Great Waters (south pole, summer solstice or Cancer, home of the Moon). The horizontal line represents the surface of the Ocean of the Great Waters (reservoir of possibilities, or universal passivity); the *Grouper* is reflected in this Ocean, in the middle of which it rises<sup>2</sup>.

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<sup>1</sup>First of all, it would seem that there can be neither north nor south in the Zodiac, which intersects the universal sphere along the great horizontal circle (Equator, assumed to coincide completely with the plane of the Ecliptic, which is not the case in the material solar system, always assumed to be related to the earth), but it must be assumed that, in order to locate the beginning of the year in the Zodiac, having chosen the orientation we will discuss later (west-east axis), the great perpendicular circle, i.e. the vertical circle with this axis as its horizontal diameter, is folded back onto the horizontal plane, so that the vertical axis joining the summit of the *Meru* to the bottom of the Great Waters coincides with the line of the solstices, and at the same time determines the starting point of the year; It can therefore be said that, in the Zodiac, the line of the solstices is the north-south axis.

The entire figure is a projection of the entire Universe onto the surface of the Great Waters, referred to the central point of this surface (the point where it meets the vertical axis).

<sup>2</sup>The *Meru* is located at the North Pole, where the Sun can make an entire diurnal revolution without going below the horizon, and where even, if the plane of the Ecliptic coincided with that of the Equator, the Sun would never leave the horizon (see the Vedic texts on this subject). In the current state of affairs, with our solar system relative to the Earth (these two planes do not coincide), the Sun completes its diurnal revolution with the portion of the Ecliptic where it is during this time, and which occupies a length of one degree on the celestial sphere; the Sun thus describes each day on the celestial sphere a circle roughly parallel to the Equator (this circle is not actually closed), and, if this circle is above it (which happens during the half of the year when the Sun is north of the Equator), the Sun will not cease to illuminate the North Pole during this time; on the other hand, during the other half of the year, when the Sun is south of the Equator, illuminating the South Pole, the North Pole will remain plunged in darkness.

N <sup>OS</sup> D'ORDRE	VALEUR NUMÉRIQUE	ALPHABET WATAN	LETTRES HÉBRAÏQUES CORRESPOND <sup>TES</sup>	CORRESPONDANCES DES		
				LETTRES CONSTITUTIVES	LETTRES PLANÉTAIRES	LETTRES ZODIACALES
1	1	—	א	I		
2	2	⊕	ב		☾	
3	3	յ	ג		♀	
4	4	𐤀	ד		♄	
5	5	𐤁	ה			♈
6	6	𐤂	ו			♉
7	7	𐤃	ז			♊
8	8	𐤄	ח			♋
9	9	𐤅	ט			♌
10	10	𐤆	י			♍
11	20	𐤇	כ		♂	
12	30	𐤈	ל			♎
13	40	𐤉	מ			♏
14	50	𐤊	נ		☉	
15	60	⋮	ס	II		
16	70	𐤌	ע			♐
17	80	Δ	פ			♑
18	90	𐤎	צ		♀	
19	100	×	ק			♒
20	200	/	ר			♓
21	300	Δ	ש		♁	
22	400	5	ת	III		

In this figure, the upright triangle of Earth represents the active element (the Word), and the upside-down triangle of Water represents the passive element (*Mariah* or *Mâyâ*); these two triangles form the sign of Creation (*sénaire*); the passive triangle is the reflection of the active triangle, which expresses the law of analogy formulated by Hermes: what is above is like what is below, but in the opposite direction<sup>1</sup>.

The two axes of the figure form the cross, which, by rotation around its centre, gives rise to the circle; by rotation in three planes forming a trirectangular trihedron, it will give rise to the sphere (Egg of the World<sup>2</sup>).

If we rotate the figure a quarter of a circle in its plane (in the direct direction of rotation, i.e. to the left from the top), we obtain the two triangles of Fire and Air, the triangle of Fire having replaced that of Earth (active element), and the triangle of Air having replaced that of Water (passive element); we see that the dry elements are active and the wet elements are passive. The line that joins the vertices of these two new triangles is the diameter of the surface of the Great Waters that joins east to west; it unites the two equinoxes, just as the north-south axis, which is perpendicular to it, unites the two solstices. To orient yourself on this horizontal line, you need to know which of the two ends corresponds to the West and which to the East; given that these two extremities correspond respectively to the spring equinox (Aries, home of Mars) and the autumn equinox (Libra, home of Venus), we can see that to do this we need to choose an origin on the horizontal circle (perpendicular to the plane of the figure, its trace on the latter being the horizontal diameter), which is the horizontal diametral section of the Egg of the World, of which the Great Waters occupy the lower half; which means that the time at which the year is to begin must be determined, and that the solution to this problem of orientation will depend on this.

If we join two by two the other opposite angles of these four triangles, we obtain two other crosses which are particular and intermediate positions of the first cross considered in the course of its rotation around its centre in the plane of the figure. We can also see that, in this rotation, each vertex can occupy any position; it occupies them all successively, thus traversing the entire Zodiac; its position will also depend on the starting point given to the year, if we place this starting point at the top.

If we consider in particular the case where the two triangles of Fire and Air have become the two main triangles, the straight Fire triangle, and the inverted Air triangle, which corresponds to a rotation of a quarter of a circle, the

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<sup>1</sup>The inverted triangle is the symbol of the *Yoni*, the feminine emblem; the right triangle, on the other hand, is a masculine symbol similar to the *Linga*.

<sup>2</sup>In the Egg of the World (*Brahmānda*), the manifestation of *Brahmā* (the creative Word) as *Pradjapāti* (Lord of creatures, identical with *Adhi-Manou*), who is also called *Virādj*, is born under the name of *Hiranya-Garbha* (Golden Embryo), which is the inviolated igneous principle, which the Egyptians regarded as the manifestation of *Phthah* (*Hephaestus* of the Greeks).

The beginning of the year is then at the spring equinox (15<sup>th</sup> degree of Aries), instead of being, as in the primitive figure, at the winter solstice (15<sup>th</sup> degree of Capricorn). In this case, symbolically, Mount *Meru* will be replaced by a column of fire supporting the World, and the cup containing the Waters becomes, to continue its role as an emblem of the passive principle, a symbol of Air, as we see in the Tarot correspondences<sup>1</sup>.

This shift in the origin of the year, with all its consequences, characterises the modification made in the exposition of Tradition (the Sacred Books<sup>2</sup>), at the beginning of the *Kali-Yuga*<sup>(3)</sup> (role of *Krishna*).

The change that corresponds to the beginning of the year at the spring equinox (instead of the regular beginning at the winter solstice) is the one that gave rise to naturalist religions (Ionians, Phoenicians) and atomist philosophies (Kanâda, Democritus). Traditions distorted in this way become lunar and feminine, while traditions based on primitive archaeometry are solar and masculine.

The Triangle of the Earth of the Principle is the Triangle of the Word; but, if we consider in particular its three angles, they belong respectively: the first (°) to the Celestial Virgin<sup>4</sup>; the second (♁), which is the vertex, to the Word itself and to its manifestations; the third (♂) to the Holy Spirit. Similarly, the colours that correspond to these three angles are correlated: blue to the Virgin, yellow to the Word, red to the Spirit; white, which is at the centre, is then the colour of the Father, i.e. of the Principle itself, yellow being that of its primordial manifestation. The ternary formed by these three angles is reflected in another ternary (the Trinity of *Mâyâ*), formed by those of the Triangle of the Great Waters; this second ternary then designates illusion (reflection, Demiurgic or extra-Demiurgic Creation).

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<sup>1</sup>In the Tarot, the passive principle, represented by the *cup*, corresponds to Air, but the active principle, represented by the *staff*, corresponds to Earth; the *sword*, which represents the union of these two principles, corresponds to Fire, and the *denarius*, which symbolises the product of this union, corresponds to Water.

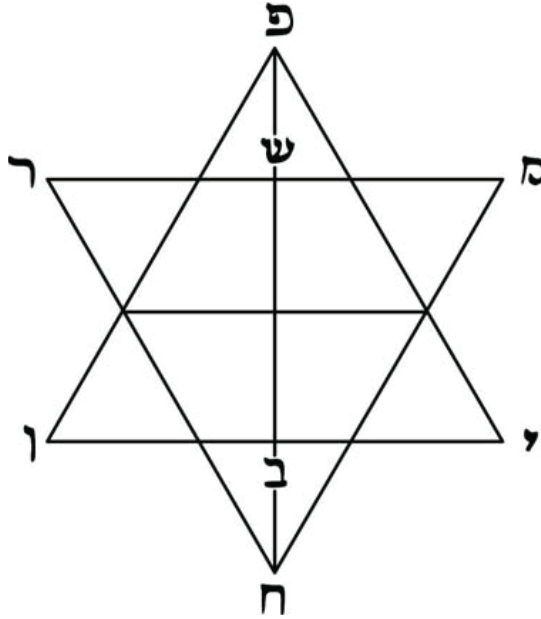
If we were to consider the genesis of the four elements from the primordial Aether, the arrangement would be quite different: Air, the first differentiation of Aether, would then polarise into Fire, the active element, and Water, the passive element, and the action of Fire on Water would give rise to Earth. This shows that the correspondences differ according to the point of view we are considering.

<sup>2</sup>The Sacred Books are the expression of divine Wisdom adapted to human understanding, and this is why, among the Egyptians, they were attributed to *Thoth* or *Hermes*; they are not the work of individuals, but of the priestly University which is, on earth, the immanent manifestation of Wisdom. In certain cases, Wisdom may take an individual as its organ (Moses, Orpheus, etc.), but in this case the individual, in his role as revelator or adapter of Tradition, loses his individuality, which is symbolised by the exchange of his profane name for an initiatory name.

<sup>3</sup>*Kali-Yuga* begins 36 years after the death of *Krishna*; similarly, 36 years after the death of Christ (or, more precisely, of Jesus, considered as the earthly manifestation of the *Christos* principle, since death cannot affect a principle, but only the *symbolic* individuality that manifests this principle *for us*), i.e. in the year 70, the destruction of Jerusalem by the Romans takes place, the beginning of the definitive dispersion of the Jews, which for them corresponds to the era of *Kali-Yuga*. There is a connection to be made here, and one to which we shall return later when we study the succession of manifestations of *Vishnu* and their relationships.

<sup>4</sup>This letter is feminine in the *Watan* alphabet, as well as in the Sanskrit alphabet, whereas its correspondent in the Hebrew alphabet is masculine.

principal) that man must destroy within himself in order to inhabit the Land of the Living (Opposite Triangle), which is the place of Truth (*Satya-Loka*), the domain of Knowledge (*Djnâna*, Γνῶσις) through which all illusion (form, external world) is dispelled.



The first letter of the Triangle of the Earth of the Living is ׀, the Royal of solar and archaeometric alphabets; its reflection in the Triangle of the Great Waters is ׀, Royal of lunarised and, consequently, disarcheometrical alphabetical systems. The reflection of ׀, likewise, is ׀; finally, to ׀, zodiacal of Capricorn, which occupies the summit of the Earth of the Living, corresponds ׀, zodiacal of Cancer, which occupies the bottom of the Great Waters; the planetary of ׀ is ש, letter of Saturn, and that of ׀ is ב, letter of the Moon.

The letters of the Triangle of the Land of the Living form the names of the Word and its direct manifestations (by emanation, not reflection): IPhO (or *Fo-hi*) and IShO or OShI (*Ishwa-Ra*, Jesus-King, and *Oshi-Ri* or *Osiris*). The letters of the Triangle of the Great Waters form the name of MaRiaH (or *Mâyâ*, the letter R being frequently subtracted or added in Sanskrit roots), the manifestation of the Celestial Virgin in the domain of temporal Embryogenesis, and that of the Word manifested by her (reflection of the Principle within the Great Waters) and acting as Creator (BRaHMâ). Read in the other sense, the name of MaRiaH becomes that of HeRMes, the Psychopomp, the conductor of ascending and descending souls.



Before looking in more detail at these names and all those that can be obtained by combining these same letters, we must first give some general information about the *Watan* alphabet.

*(To be continued).*

T.

### NOTES ON NUMBER PRODUCTION (*Continued*)

If we consider the quaternary expansion of the Unity as distinct from this Unity itself, it produces, by being added to it, the number five; this is what the cross symbolises by its centre and its four branches. Moreover, it will be the same for each new number, when we consider it as distinct from Unity, even though it is not really, since it is only a manifestation of it; this number, by adding itself to the primordial Unity, will give birth to the following number; having pointed out once and for all this mode of successive production of numbers, we will not have to return to it hereafter.

If the centre of the cross is seen as the starting point of the four branches, it represents primordial Unity; if, on the other hand, it is seen only as their point of intersection, it represents only balance, a reflection of that Unity. From this second point of view, it is marked kabbalistically by the letter  $\psi$ , which, placed at the centre of the Tetragrammaton **יהוה** whose four letters appear on the four branches of the cross, forming the pentagrammatic name **יהושה**, the meaning of which we will not dwell on here, having wished only to point out this fact in passing. The five letters of the Pentagram are placed at the five points of the Flaming Star, figure of the Quinary, which symbolises more particularly the Microcosm or the individual man. The reason for this is as follows: if we consider the quaternary as the Emanation or total manifestation of the Word, each emanated being, a submultiple of this Emanation, will also be characterised by the number four: it will become an individual being insofar as it distinguishes itself from the Unity or emanating centre, and we have just seen that this distinction of the quaternary from the Unity is precisely the genesis of the Quinary.

In our study of the Demiurge, we said that the distinction that gives rise to individual existence is the starting point of Creation: in fact, Creation exists insofar as the set of individual beings, characterised by the number five, sees itself as distinct from Unity, which gives rise to the number six. This number can, as we saw earlier, be seen as made up of two ternaries, one of which is the inverted reflection of the other; this is what is represented by the two triangles in Solomon's Seal, the symbol of the Macrocosm or Created World.

Things are distinct from us to the extent that we distinguish them from us; it is to this same extent that they become external to us, and at the same time they also become distinct from each other; they then appear as clothed in forms, and this Formation, which is the immediate consequence of Creation, is characterised by the number which follows the Senary, that is to say, by the Septenary. We will merely point out the concordance of the foregoing with the first chapter of Genesis: the six letters of the word **בדאשיה**, the six phases of the

Creation, and the formative role of the seven Elohim, representing all the natural forces, and symbolised by the seven planetary spheres, which could also be made to correspond to the first seven numbers, the most inferior sphere, which is that of the Moon, being designated as the World of Formation.

The Septenary, as we have just considered it, can be represented either by the double triangle with its centre, or by a seven-pointed star around which are inscribed the signs of the seven planets; this is the symbol of natural forces, i.e. the Septenary in its dynamic state. If we were to consider it in its static state, we could see it as formed by the union of a Ternary and a Quaternary, and it would then be represented by a square surmounted by a triangle. There is much to be said about the significance of all these geometric shapes, but these considerations would take us too far from the subject of this study.

Formation leads to what may be called material realisation, which for us marks the limit of the manifestation of Being, and which will then be characterised by the number eight. This number corresponds to the terrestrial World, included within the seven planetary spheres, and which must be considered here as symbolising the whole of the material World; it is moreover clearly understood that each World is not a place, but a state or modality of Being. The number eight also corresponds to an idea of equilibrium, because material realisation is, as we have just said, a limitation, a stopping point as it were in the distinction we create in things, a distinction whose degree measures what is symbolically designated as the depth of the fall; we have already said that the fall is nothing other than a way of expressing this distinction itself, which creates individual existence by separating us from the principal Unity.

The number eight is represented, in the static state, by two squares, one of which is inscribed in the other, so that its vertices are the middles of the sides of the latter. In the dynamic state, it is represented by two crosses having the same centre, so that the arms of one are the bisectors of the right angles formed by the arms of the other.

If the number eight is added to Unity, it forms the number nine, which, thus limiting for us the manifestation of Being, since it corresponds to the material realisation distinguished from Unity, will be represented by the circumference, and will designate Multiplicity. We have also said that this circumference, whose points in indefinite number are all the formal manifestations of Being (we no longer say all the manifestations, but only the formal manifestations), can be regarded as the realised Zero. Indeed, the number nine, by adding itself to Unity, forms the number ten, which also results from the union of Zero with Unity, and which is represented by the circumference with its centre.

On the other hand, the Millennium can still be seen as a triple Ternary; from this point of view, which is the static point of view, it is represented by three triangles

superimposed, so that each is the reflection of the one immediately above it, with the result that the intermediate triangle is inverted. This figure is the symbol of the three Worlds and their relationships; this is why the Millennium is often considered to be the number of the hierarchy.

Finally, the Millennium, corresponding to the circumference with its centre, is the total manifestation of Being, the complete development of Unity; it can therefore be seen as nothing other than this Unity realised in Multiplicity. From this point, the series of numbers begins again to form a new cycle:

$$11 = 10 + 1, 12 = 10 + 2, \dots, 20 = 10 + 10 ;$$

then comes a third cycle, and so on indefinitely. Each of these cycles can be envisaged as reproducing the first, but at a different stage, or, if you like, in a different mode; they are therefore symbolised by as many circles placed parallel one above the other, in different planes; but, as in reality there is no discontinuity between them, these circles must not be closed, so that the end of each one is at the same time the beginning of the next. They are then no longer circles, but successive turns of a helix traced on a cylinder, and these turns are of indefinite number, the cylinder itself being indefinite; each of these turns is projected onto a plane perpendicular to the axis of the cylinder following a circle, but, in reality, its point of departure and its point of arrival are not in the same plane. We will have to come back to this subject when, in another study, we consider the geometric representation of evolution.

We should now consider another way of producing numbers, production by multiplication, and more specifically by the multiplication of a number by itself, giving rise successively to the various powers of this number. But here the geometrical representation would lead us to considerations about the dimensions of space, which it is preferable to study separately; we will then have to consider in particular the successive powers of the Millennium, which will lead us to consider under a new aspect the question of the limits of the indefinite, and the passage from the indefinite to the Infinite.

In the preceding remarks, we simply wished to indicate how the production of numbers from Unity symbolises the different phases of the manifestation of Being in their logical succession from the principle, i.e. Being itself, which is identical with Unity; and even, if we bring in Zero as preceding the primordial Unity, we can thus go back beyond Being, to Non-Being, i.e. to the Absolute.

T. PALINGENIUS

*P. S. - In the first part of this study, there is a point that can lead to confusion, which is all the easier to create because these ideas are extremely difficult to grasp.*

*This confusion concerns the following sentence: "Being, or active perfection, is not really distinct from Non-Being, or passive perfection". This confusion concerns the following sentence: "Being, or active perfection, is not really distinct from Non-Being, or passive perfection". In order to clear it up, our Master and collaborator Matgioi has kindly given us an explanatory note on this point, for which we thank him warmly, and which we insert below, convinced that our readers will understand its full importance.*

P.

Non-Being, which we call it for want of a better name, and which we can represent by the Metaphysical Zero, is called neither Khien nor Khouen. It has no name: "The name that has a name is not the Name", says Lao-tseu, whom we must always remember.

But, in order to think about it, we need to make the conception of Non-Being intelligible. This conceitibility is Khien (possibility of the will in Non-Being, and naturally of omnipotence).

But in order to talk about it, we need to be aware of this concept. It is Khouen (possibility of action as motive and as goal). Moreover, as soon as we say: active perfection, or: passive perfection, we no longer say: Perfection.

Khien is therefore the will capable of manifesting itself; Khouen is the intelligent object of this manifestation. Let us say, if you like, that Khien is the acting faculty (Heaven), and that Khouen is the plastic faculty (Earth).

But, whatever the Principle by which we determine them, let us remember that Khien and Khouen exist metaphysically only because we are there and we wish to know.

These are the terms of the Binary. Their conjunction (Ternary) presides over the realisation of all things (Quaternary). This realisation flows in the Current of Forms, following the Way, a spherical and non-circular vortex<sup>1</sup>, of which the Metaphysical Zero, which has no beginning, no end and no movement, is nevertheless, in power, the generator, the goal and the mover.

MANAGEMENT.

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<sup>1</sup> This is a point to which we shall have to return in other studies, which will complete this one, and to which, moreover, we have already alluded in the present article; we shall then give all the necessary explanations on this subject.

P.

## OPINION

We would like to warn our readers that the *Revue* will not appear during August and September, due to the holidays. Nevertheless, the first year will consist of twelve issues, including those of November and December 1909 (nos. 1 and 2). As a result, new subscriptions will begin in January 1911.

MANAGEMENT

# THE ARCHAEOMETER (continued)

We have already seen that the Watan alphabet, like all solar alphabets and therefore regular, comprises twenty-two letters divided into three constitutive letters corresponding to the three divine principles, seven double letters corresponding to the seven planets, and twelve single letters corresponding to the twelve zodiacal signs; we will study the reasons for these divisions later.

The table given above (p. 186) shows the correspondences between the different types of letters as given by the Archaeometer, but it is important to note that these are not those indicated by the *Sepher Ietzirah* for the Hebrew alphabet. In fact, the old alphabet having been lost at the time of the Babylonian captivity, when Ezra wanted to reconstitute the text of the *Thorah*, he used a Chaldean script, or more precisely an Assyrian script, which is the Hebrew script known as the square script, still used today<sup>1</sup>. The new alphabet had twenty-two letters like the old one, but the correspondences were modified and became those found in the *Sepher Ietzirah*.

According to the Archéomètre, the correspondences are as follows<sup>2</sup>:

LETTRES CONSTITUTIVES											
III	II	I									
⤿	⋯	—									
ת	ם	א									
LETTRES PLANÉTAIRES											
♈	♉	♊	♋	♌	♍	♎					
ש	ז	ח	ט	י	כ	ל					
ב	ג	ד	ה	ו	ז	ח					
LETTRES ZODIACALES											
♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓
א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל
מ	נ	ס	ע	פ	ק	ר	ש	ת	י	ח	ז

Now here are the changes we've just been talking about. We have swapped מ and ו, ש and ת, so as to replace the word אסות (*Asoth*), formed by

<sup>1</sup>This alphabet is also referred to as Assyrian in the main figure of the Archaeometer (see the plate outside the text).

<sup>2</sup>This table and the following one should be read from right to left; we have adopted this arrangement because of the Hebrew correspondences shown (Hebrew is known to be read from right to left).

the three constituent letters, by **אמש** (*Emesh*<sup>1</sup>); we have also swapped **א** and **ק**, **פ** and **צ**. The planets placed in alphabetical order have been matched with the planets in astrological order (starting with Saturn), which completely changes the correspondences, although among the seven new planets there are four of the old ones<sup>2</sup>. The first seven zodiacs remain the same; but then **א** is returned to its alphabetical rank, which makes it correspond to Scorpio (to which **ק** originally corresponded), and at the same time moves all the following zodiacs back one rank. In the end, the new correspondences are as follows:

LETTRES CONSTITUTIVES											
III	II	I									
ש	ח	א									
LETTRES PLANÉTAIRES											
ת	ר	פ	כ	ד	ג	ב					
☾	♀	♀	☉	♂	♋	♌					
LETTRES ZODIACALES											
ק	צ	ע	ס	נ	ל	י	ט	ח	ז	ו	ה
♄	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓	♈

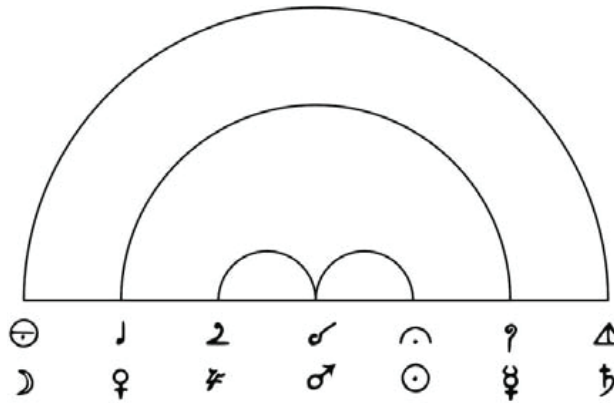
These correspondences are those found in *Sepher Ietzirah*.

To the above we must add a remark on the order of the planetary letters in the Watan alphabet.

<sup>1</sup>Swapping only **מ** and **ט**, we have the word **אמת** (*Emeth*), which in Hebrew means Truth. - Reading the word **אמש** (*Emesh*) from left to right, this word becomes *Shema*, another form of the word *Shem* (שם), the Name, designation of the Name par excellence, the Name that contains all names, i.e. the Divine Tetragrammaton.

<sup>2</sup>These are the first four in alphabetical order: **ב**, which corresponds to Saturn instead of the Moon; **ג**, which corresponds to Jupiter instead of Venus; **ד**, which corresponds to Mars instead of Jupiter; **ה**, which corresponds to the Sun instead of Mars. - Among the planets, only Mercury occupies the same rank (penultimate) in both correspondences.





The next three planets, Jupiter, Mars and the Sun, correspond, in their astrological order, to the three central letters in alphabetical order; Venus and Mercury correspond to the second and penultimate letters respectively; finally, the Moon occupies the first rank, so that the two extreme planets, Saturn and the Moon, are placed at the two ends of the series of planetary letters.

As for the zodiacal letters, their alphabetical order corresponds to the natural order of the signs to which they relate.

By adding up the numerical values of the constituent letters, according to the Archaeometer (A = 1, S = 60, Th = 400), we find 461, or DVA (by replacing the numbers with the corresponding letters), in Sanskrit *Dêva*, divinity;  $4 + 6 + 1 = 11$ , which is the number of Force<sup>1</sup>. The numerical values of the planetary letters added together (B = 2, G = 3, D = 4, C = 20, N = 50, Ts = 90, Sh = 300) give 469, or DVT, in Sanskrit *Dêvata*, deity;  $4 + 6 + 9 = 19$ ,  $1 + 9 = 10 = \text{י}$ , the principle. Similarly, the numerical values of the zodiacal letters (H = 5, V = 6, Z = 7, H' = 8<sup>2</sup>, T = 9, I = 10, L = 30, M = 40, Ô = 70, Ph = 80, K = 100, R = 200) give 565, or הוה, Absolute Life, equivalent to the Sanskrit *Jîva*, Universal Life; the planetary and zodiacal letters taken together in this way give יהוה, and so they are all contained in principle in the Tetragrammaton<sup>3</sup>. Adding up the values of the 22 letters, we have :  $461 + 469 + 565 = 1495$ , or ADTE, in

<sup>1</sup> See the corresponding Tarot blade; this point is explained below.

<sup>2</sup> We transcribe the Hebrew ת as H', and the ו as Ô.

<sup>3</sup>It is important to notice that the set of planetary letters, synthesized by י, represents the mobile part of the figure, circulating before the fixed part, which is the Zodiac, and which, in the Tetragrammaton, corresponds to the set of letters הוה. - The Zodiac is fixed *in itself*; but it is mobile *in relation to us* in the course of a year or of any cycle (such as that of the precession of the equinoxes), and, for this reason, we must then regard the whole figure as revolving around its centre.

Sanskrit *Aditi*<sup>1</sup>, indivisible life; moreover,  $1 + 4 + 9 + 5 = 19$ ,  $1 + 9 = 10$ , because the entire alphabet is contained in potentiality in י, the principle<sup>2</sup>.

From the foregoing, it is clear that the mother or constituent letters correspond to the idea of Divinity, the planetary letters to the idea of Principle, and in particular of the active Principle, and finally the zodiacal letters to that of the vital environment in which the action of the Principle is exercised.

Of the 22 letters that make up the Watan alphabet, only 19 appear in the Archeometer<sup>3</sup>, 12 zodiacal, or single, letters and 7 planetary, or double, letters<sup>4</sup>; 3 are therefore missing, which are the three mother or constituent letters: — (A), ● (S), and ॐ (Th), whose formation we shall now study.

If we section the circular figure that makes up the Archaeometer along the horizontal diameter, so as to divide it into two semicircles, and then rotate the upper semicircle around the tangent at the right end of the horizontal diameter (parallel to the figure's vertical axis), so that it occupies a position symmetrical to its original position<sup>5</sup>, we obtain a synthetic figure representing all the letters — (A), ● (S), and ॐ (Th); (A) is formed by the horizontal diameter, (S) by the central points, and (Th) by the development of the circumference. These three letters together form the word ASoTh, as we said earlier.

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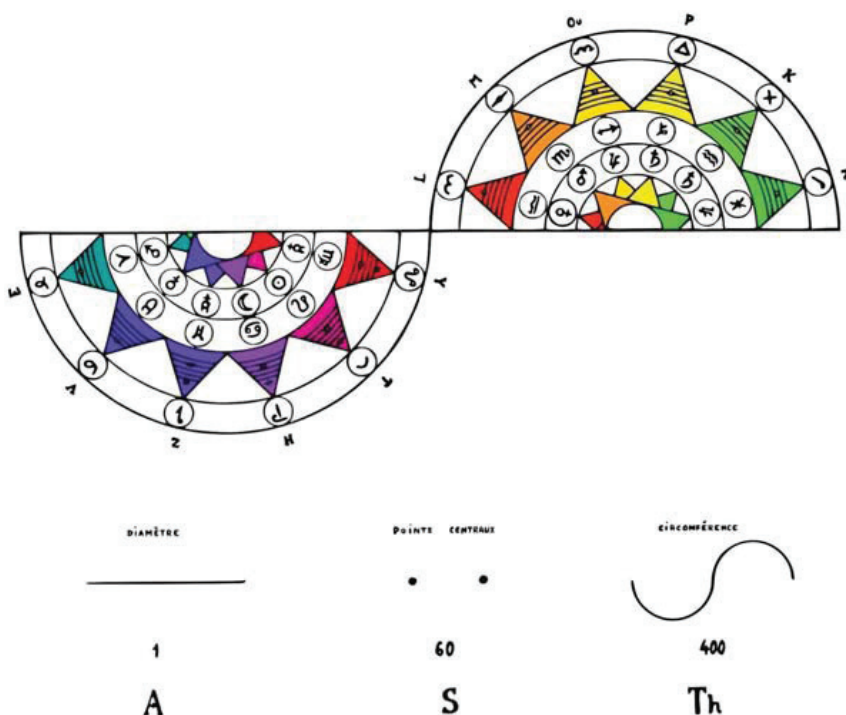
<sup>1</sup>In Sanskrit, the letter *î*, as a feminine ending, is equivalent to the Hebrew י. - Moreover, as we have already pointed out, in the Sanskrit alphabet the consonant letter I (Ya) is also a feminine sign, as it is in the Watan alphabet; the same is true of the Greek Y.

<sup>2</sup>The Hebrew י represents the masculine or active principle (the Word); the corresponding letter of the alphabet watan also designates the principle, but under its feminine aspect (the Celestial Virgin), and it is to this feminine principle that the word בראשית, with which Genesis begins, alludes.

<sup>3</sup>This number corresponds to a cycle of 19 years, used from the earliest times, and to which the Chaldeans gave the name of *Saros*; we will talk about this later.

<sup>4</sup>In the main figure (see plate outside text), the single or zodiacal letters and their correspondences with those of the other alphabets occupy the third zone from the outer circle; the double or planetary letters occupy the fourth zone; as the latter are naturally equal in number to the planets, i.e. seven, they are placed in the twelve divisions of the circle in the same way as the planets, according to their diurnal and nocturnal domiciles; five of them are therefore repeated twice.

<sup>5</sup>In fact, in the following figure, the horizontal diameter is not the same as in the main figure, but makes an angle of 15 degrees with it, so that the left end of the new horizontal diameter coincides with the beginning of the sign of Aries (the corresponding end of the old one coinciding with the middle of the same sign).



The letter (A) represents unity, (S) binary, and (Th) multiplicity. In the world considered in relation to us, unity corresponds to spirit, multiplicity to matter, and the intermediate or balancing term is life; consequently, the set of these three letters can be seen as representing the Universe divided into three planes: spiritual<sup>1</sup>, astral<sup>2</sup>, and material<sup>3</sup>.

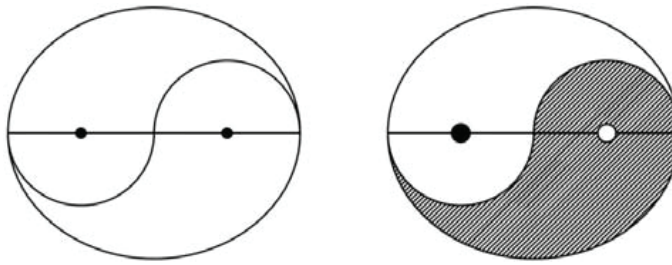
<sup>1</sup>The spiritual or divine plane is the principal world, which corresponds to the centre in the figure of the Archaeometer; it is the plane of pure Being or Unity.

<sup>2</sup>This is the domain of the Cosmic Forces, which from this point of view should rather be called the vital or energetic plane; but the term astral plane, due to Paracelsus, is more usually used, because these Cosmic Forces, when considered in the physical world, and in particular in the solar system, are the Astral Forces. The symbol • • represents the polarisation of the Universal Force, as does the number 11, which also expresses the balanced Binary, and which corresponds to the letter 𐌆, planetary of Mars in the Watan alphabet. In Sanskrit, it is the initial of the name of *Karttikeya* (also called *Skanda*), the head of the Celestial Militia, and of *Kāma*, Desire, the principal aspect of the Universal Force. - The astral plane comprises the seven planetary spheres, according to which the cosmic Forces are analogically distributed; consequently, in the figure of the Archaeometer, it corresponds to the planetary zone. Finally, it is the plane of the Word or of the active Principle, potentially containing all the manifestations of Being, and whose polarisation (by reflection on the surface of the Great Waters) is represented in the *Zohar* by the *Macroprosope* and the *Microprosope*.

<sup>3</sup>This word designates everything that is potentially contained in the primordial Aether, i.e. the totality of all material possibilities, and not only the physical world (in the most usual sense of this word), which is only the manifestation of a particular material possibility. The Aether is the cosmic medium (*Ākāśa*) on which the action of the Creator Word is exerted; in the figure of the Archaeometer, this medium corresponds to the outer zone, i.e. the zodiacal envelope. - In the solar system related to the Earth, the analogy must be reversed: the principal world is represented by the heavens above the planetary spheres (the heaven of the fixed stars, the first mobile and the empyrean heavens), and the realm of material realisation is represented by the sublunary world, i.e. by the Earth itself enveloped in its atmosphere; all seven planetary spheres continue to correspond to the astral plane or intermediate world. This indicates the correspondences of the three letters (A), (S) and (Th), if we relate them specifically to the solar system.

From a more universal and at the same time more metaphysical point of view, we can say that the first term corresponds to the divine Principle, subsisting in and of itself, independently of all action and all manifestation; the second term represents the action of the Principle, which will produce all manifestations by exerting itself on universal Passivity (feminine principle), which contains all possibilities<sup>1</sup>, and which is represented by the third term. If we apply this to a being, the first term is the spiritual principle, the Self (*Âtmā*); the second is the being as it manifests (*Jīvātmā*); finally, the third is the environment in which the manifestations of the being occur, or the set of cycles or stages through which these manifestations evolve. The first two letters, *As*, can therefore be considered as designating the being independently of its environment, whereas *Asoth*, from this point of view, designates the being situated in the environment where its evolution takes place.

The hieroglyphic symbol expressed by the word *Asoth* can be represented as follows:



and so we have a symbol that can be found as far away as China<sup>2</sup>, which shows once again that all traditions, even the most apparently different, originally come from a common source.





<sup>1</sup>All formal and informal possibilities, and not just material possibilities, which are only one particular possibility among the formal possibilities.

<sup>2</sup>The symbol of the *Yn-yang*; for its metaphysical explanation, see Matgioi, *The Metaphysical Way*, p. 129 ff. - However, it should be noted that, in the usual figure of the *Yn-yang*, the ellipse is replaced by its principal circle (a circle with the major axis as its diameter); the ellipse itself can be seen as the orthogonal projection, on its primitive plane, of this circle having rotated by a certain angle around its horizontal diameter, which becomes the major axis, while the minor axis is the projection of the vertical diameter; the angle of the plane of the circle, in the position under consideration, with the plane of the figure (one semicircle thus being above this plane and the other below it), is determined by the ratio of the minor axis to the major axis, a ratio which is equal to the cosine of this angle. - Let's determine this angle in the case where the foci of the ellipse coincide with the two central points, which is the case in the two previous figures. If we denote the radius of this circle by  $r$ , half the major axis by  $a$ , half the minor axis by  $b$  and half the focal distance by  $c$ , we have:  $a = 2r$ ,  $c =$

$a = r$ . On the other hand, the length of the minor axis is given by the formula:  $b^2 = a^2 - c^2$ , which, by replacing  $a$  and  $c$  with their values as a function of  $r$ , becomes:  $b^2 = 4r^2 - r^2 = 3r^2$ , where  $b = r\sqrt{3}$ ; so for the ratio of the two

axes of the ellipse:  $\frac{b}{a} = \frac{\sqrt{3}}{2}$ . Therefore, if we denote the desired angle by  $x$ , this angle being between 0 and  $\frac{\pi}{2}$  (because it is clear that this is the acute dihedral formed by the two planes: values between  $\pi$  and  $\frac{\pi}{2}$  and

corresponding to a dihedron that becomes obtuse as the rotation continues, would correspond to positions of the ellipse symmetrical with respect to the horizontal diameter), the angle  $x$  will be determined by the condition:  $\cos x = \frac{\sqrt{3}}{2}$ .

It is the figure of the Egg of the World emerging from chaos, what Genesis describes as the separation of day and night, of light and darkness, a separation that is only made in principle, because the binary character of this symbol only exists insofar as we consider it as such, in order to conceive the World under an intelligible aspect. This concept of the Egg of the World (*Brahmânda*), found at the beginning of all the Cosmogonies, can be considered by analogy with the constitution of the cell in a living organism, animal or vegetable. A cell is made up of three main elements: a nucleus, protoplasm and a membrane; this already shows that the nucleus could be associated with , the protoplasm with , and the membrane with , because unity is always what is most central, most interior, and external appearance is multiplicity. In addition, the nucleus is formed by a modification or differentiation, a kind of condensation of the surrounding protoplasma (condensation which is indicated by greater refringence), and it includes a certain number of chromosomes constituting the essential elements of the nuclear filament, which divides in karyokinesis (the process of cellular bipartition) ; in the protoplasm, near the nucleus, there are two guiding spheres or centrosomes, which correspond exactly here to the two points of the letter ; these two spheres are the centres of force, or, if you like, the poles of the cell, analogous to the two foci of the ellipse, and play a major role in cell division, a role which has earned them their name of guiding spheres<sup>1</sup>.

The same elements must be found in the World, and in particular in a solar system, which is a cell of the Universe; here, the nucleus must be seen as formed by all the planets, the protoplasm is constituted by the interplanetary ether, and the membrane is the zodiacal envelope. Under the action of the two centres of force corresponding to the two guiding spheres, one visible and the other invisible (which we may, if we wish, symbolically call the white sun and the black sun), the homogeneous primordial Aether **אֵתֶר**, **אֵתֶר**, invisible and without form, which is still only in the power of being, in the state of pure possibility, differentiates and organises itself along lines of force which, theoretically, are concentric ellipses having the two centrosomes as foci. This differentiation, which is condensation, produces physical matter in its four states: radiant, gaseous, liquid and solid, which are the four elements of the ancients (Fire, Air, Water and Earth); Ether itself, the *Âkâsha* of the Hindus, is the fifth element, the Quintessence of the alchemists<sup>2</sup>. The physical matter thus produced forms the planets and their satellites, which are then like so many chromosomes that remain separate instead of being united as in the cell; this is why we can say, analogously, that together they form the nucleus of the solar system.

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<sup>1</sup>We will not go into more detail on this subject here; further explanations can be found in any treatise on physiology.

<sup>2</sup>*Quinta essentia*, fifth essence; the Ether is the first and last of the elements, since it contains the other four, which proceed from it by differentiation, and which are finally resorbed in it to return to the state of non-manifestation or primordial indifferenciation.

Ether or Quintessence is therefore the primitive element, the only simple body of which all the others are mere modifications; it is Ether which, by condensing to various degrees, has successively produced the four physical elements<sup>1</sup>; But this Ether (and a fortiori the element Air) must not be confused with what the alchemists call *Asoth*, for whereas Ether is merely the plastic principle of the material world, *Asoth* is the spiritual principle of the astral forces, which, considered collectively, are then called *Astaroth*<sup>2</sup>.

Moreover, the actual process of formation must be different in each particular case, but we always find the same analogies, because the multiplicity of material manifestations proceeds from a single principle.

We should now study the symbolism of the various planetary and zodiacal letters of the Watan alphabet, but it will be necessary first of all to set out certain other general considerations which, like all the foregoing, relate to the Archaeometer as a whole.

(To be continued).

T.

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<sup>1</sup>Although the most subtle state of physical matter is the radiant state, which corresponds to the element Fire, we usually consider first Air, the neutral or balanced element, whose polarisation produces Fire, the active or masculine element (corresponding to the Sulphur of the Philosophers), and Water, the passive or feminine element (corresponding to the Mercury of the Philosophers); the action of Fire on Water gives rise to Earth, which Fabre d'Olivet defines as "the terminal and final element" (corresponding to the Salt of the Philosophers, which, when vivified by *Asoth*, will become the Philosopher's Stone). - In the word **אֶשׁ** (formed by the constituent letters of the Hebrew alphabet according to the *Sepher Ietzirah*, as we said above), the letter **א** represents the balancing principle, which contains and unites the two complementary elements: Water (מים), a passive element, represented by **נ**, a feminine letter, and Fire (אש), an active element, represented by **ש**, a masculine letter; their resultant, which completes the quaternary, is not expressed.

<sup>2</sup>This name *Astaroth* (also written *Ashthoreth*) is characterised as a collective by its ending, which in Hebrew is the feminine plural. In the singular, this name is *Istar*, the Chaldean designation of the planet Venus, and its Hebrew form is **אֶסְתֵּר** (*Esther*); the latter name is formed by adding the letter **ר** (the third zodiacal letter in the Triangle of the Land of the Living) to the three letters that make up the word ASoTh, and, before being a proper name, it designates the lily (analogous to the lotus as a feminine symbol); It is then synonymous with **שִׁמְשֹׁן** (*Susannah*), and it should be noted that the numerical values of the letters of each of these two names form the same number 661, which, by reduction, gives 13, the rank of the feminine letter **נ**.

## RELIGION AND RELIGIONS

"This is one of the main maxims that Taoism has inscribed on the door of all its temples, and this thesis (which is, moreover, developed in this very Review by our Master and collaborator Matgioi) is not peculiar to Far Eastern metaphysics, but emerges immediately from the teachings of pure Gnosis, exclusive of any spirit of sect or system, and therefore of any tendency towards the individualisation of Doctrine.

If Religion is necessarily one, like Truth, then religions can only be deviations from the primordial Doctrine; and we must not take for the very Tree of Tradition the parasitic vegetations, ancient or recent, which cling to its trunk, and which, while living off its own substance, strive to suffocate it: vain efforts, for temporary modifications can in no way affect the immutable and eternal Truth.

From this, it obviously follows that no authority can be granted to any religious system that claims to be based on one or more individuals, since, before the true and impersonal Doctrine, individuals do not exist; and, from this, we also understand the inanity of the question, so often asked: "Are the circumstances of the lives of the founders of religions, as reported to us, to be regarded as real historical facts, or as mere legends of a purely symbolic nature?"

It is highly probable, even probable in many cases, that circumstances which were originally pure symbols were introduced into the account of the life of the founder, real or supposed, of this or that religion, and which were subsequently taken as historical facts by those who were unaware of their significance. It is also possible, it is true, that similar circumstances have sometimes been realised in the existence of certain beings of a very special nature, such as Messiahs or Saviours; but this is of little importance to us, for it in no way detracts from their symbolic value, which derives from something quite different from material facts.

We will go further: the very existence of such beings, considered in their individual appearance, must also be seen as symbolic. "The Word became flesh", says John's Gospel; and to say that the Word, in manifesting himself, became flesh, is to say that he materialised, or, to speak in a more general and at the same time more exact way, that he crystallised, as it were, in form; and the crystallisation of the Word is the Symbol. Thus, the manifestation of the Word, to whatever degree and under whatever aspect, considered in relation to us, that is to say from the individual point of view, is a pure symbol; the individualities that represent the Word for us, whether or not they are characters

They are all symbolic insofar as they manifest a principle, and it is the principle alone that matters.

We therefore have no need to concern ourselves with the history of religions, which is not to say that this science is not of as much relative interest as any other; We may even hope, from a non-Gnostic point of view, that it will one day make more genuine progress than that which has given some of its exponents their reputation, which may not be sufficiently justified, and that it will quickly rid itself of all the excessively fanciful, not to say fantastic, hypotheses that have burdened it with ill-advised exegeses. But this is not the place to insist on this subject, which, we cannot repeat too often, is completely outside the Doctrine and cannot affect it in any way, because it is a simple question of facts, and, before the Doctrine, there is nothing other than the pure idea.

If religions, independently of the question of their origin, appear to be deviations from Religion, we must ask ourselves what Religion is in essence.

Etymologically, the word *Religion*, derived from *religare*, to connect, implies an idea of link and, consequently, of union. So, placing ourselves in the exclusively metaphysical domain, the only one that matters to us, we can say that Religion consists essentially in the union of the individual with the higher states of his being, and thereby with the Universal Spirit, a union by which individuality disappears, as does every illusory distinction; and it also includes, consequently, the means of achieving this union, means which are taught to us by the Sages who have preceded us on the Way.

This is precisely the meaning of the Sanskrit word *Yoga*, regardless of the claims of those who want the word to mean either "a philosophy" or "a method of developing the latent powers of the human organism".

Religion, it should be noted, is union with the inner Self, which is itself one with the universal Spirit, and it does not claim to link us to any being outside us, and necessarily illusory insofar as it would be considered external. A fortiori, it is not a link between individual human beings, which would only have a *raison d'être* in the social sphere; this latter case is, on the other hand, that of most religions, whose main concern is to preach a moral, i.e. a law that men must observe in order to live in society. Indeed, if we set aside all mystical or merely sentimental considerations, this is what morality boils down to, which would have no meaning outside social life, and which must change as social conditions change. So if religions can be, and certainly are, useful in this respect, they should have confined themselves to this social role, without displaying any doctrinal pretensions; but, unfortunately, things have been quite different, at least in the West.



We say in the West, because in the East there could be no confusion between the two domains, metaphysical and social (or moral), which are profoundly separated, so that no reaction of one on the other is possible; and, indeed, nothing can be found there that corresponds, even approximately, to what Westerners call a religion. On the other hand, Religion, as we have defined it, is honoured and practised constantly, whereas in the modern West, the vast majority are completely unaware of it, and do not even suspect its existence, or even the possibility of it.

It will no doubt be objected that Buddhism is nonetheless something analogous to Western religions, and it is true that it is the closest thing to them (which is perhaps why some scholars in the East want to see Buddhism everywhere, even in places where there is not the slightest trace of it); but it is still far removed from them, and the philosophers and historians who have shown it in this light have singularly disfigured it. He is no more a deist than an atheist, no more a pantheist than a neo-antist, in the sense in which these terms have come to be used in modern philosophy, and which is also the sense in which they have been used by people who have claimed to interpret and discuss theories of which they were ignorant. This is not said, moreover, to rehabilitate Buddhism unduly, which is (especially in its original form, which it has preserved only in India, since the yellow races have transformed it so much that it is hardly recognisable) a manifest heresy, since it rejects the authority of orthodox Tradition, while at the same time allowing certain sentimental considerations to be introduced into the Doctrine. But it must be admitted that at least it does not go so far as to posit a Supreme Being external to us, an error (in the sense of illusion) that gave rise to the anthropomorphic conception, which soon became entirely materialistic, and from which all Western religions derive.

On the other hand, we must not be mistaken about the character, which is by no means religious despite appearances, of certain external rites that are closely linked to social institutions; we say external rites to distinguish them from initiatory rites, which are quite different. These external rites, by the very fact that they are social, cannot be religious, whatever the meaning we give to this word (unless we mean by this that they constitute a link between individuals), and they do not belong to any sect to the exclusion of others; but they are inherent in the organisation of society, and all its members take part in them, to whatever esoteric communion they may belong, as well as if they belong to none. As an example of these rites of a social nature (like religions, but totally different from them, as can be judged by comparing the results of the one and the other in the corresponding social organisations), we can cite, in China, those which together constitute what is called Confucianism, which has nothing to do with religion.

We might add that traces of something of this kind can be found in Greco-Roman antiquity itself, where each people, each tribe, and even each city, had its own particular rites, in relation to its institutions.

This did not prevent a man from successively practising a wide variety of rites, according to the customs of the place where he was, without anyone even thinking of being surprised. This would not have been the case if such rites had constituted a kind of state religion, the very idea of which would undoubtedly have been nonsense to a man of that time, as it would still be today to an Oriental, and especially to a Far Easterner.

It is easy to see from this how much modern Westerners distort things that are foreign to them, when they look at them through their own mentality; it must be recognised, however - and this excuses them to a certain extent - that it is very difficult for individuals to rid themselves of prejudices that have permeated their race for many centuries. So it is not the individuals who are to blame for the present state of affairs, but the factors which have helped to create the mentality of the race; and, among these factors, it would seem that religions should be given first place: are their social usefulness, undoubtedly indisputable, enough to compensate for this intellectual drawback?

T. PALINGENIUS

#### NOTICE TO OUR READERS

We are pleased to announce to our readers that we are now beginning, in this Review, to publish the astrological predictions of Master F.-Ch. Barlet for the year 1911. This publication, which will continue on a monthly basis, will contain, in addition to the predictions, the Ephemerides for each month; it follows on from the first year of the *Almanach Astrologique* (1910), and will not be published separately.

This issue contains only the general predictions for the whole of 1911; the Ephemerides and the specific omens for January will be given in the December issue.

It is clearly understood that this publication is for information purposes only and does not in any way engage the responsibility of the Revue.

MANAGEMENT

### THE ARCHAEOMETER (*continued*)

We must now consider the Archaeometer from the point of view of the division of the year.

The two extreme zones each contain 360 degrees, corresponding to the division of the zodiac circle. The starting point of these two zones is the first degree of Capricorn; but the first (starting from the centre) runs from right to left in relation to the centre of the figure (the natural direction of rotation, which here marks the order in which the Sun successively crosses the zodiacal signs), while the outer zone runs from left to right. Thus, from the 1<sup>st</sup> degree of Capricorn, which corresponds to zero for both divisions (and at the same time to the number 360, because the point of departure is also the point of arrival), the inner division goes to the left, and the outer division to the right. As a result of this reverse arrangement, the sum of the numbers placed at corresponding points in the two divisions is always equal to 360; the middle, which corresponds in both divisions to the number 180, is at the 1<sup>st</sup> degree of Cancer<sup>1</sup>.

It is not perfectly accurate to say, as we have just done, that the end point of the cycle coincides with its starting point, because, in reality, a cycle is never closed; it must be considered as a turn of a helix traced on a cylinder, in such a way that its two ends are situated on the same generatrix of the cylinder. These two points are therefore not actually in the same plane, but their projections onto a base plane of the cylinder are merged, as are the projections of all the corresponding points on each of the successive turns of the helix<sup>2</sup>. The figure on the Archaeometer can thus be seen as the projection of a cycle (or successive superimposed cycles) onto a base plane, which is indeterminate. On the other hand, the ends of the cycle would be distinct if the projection of the helix were made on a plane perpendicular to the previous one, i.e. parallel to the axis and generatrices of the cylinder; they are also distinct when we consider the developed circumference (see the figure on p. 214).

With the restriction that an evolutionary cycle is never closed, we can look at the year as a circle, its duration determined by the time it takes the Sun to move from one point to another.

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<sup>1</sup>We will explain later why, in the Archeometer, the solstices and equinoxes are placed in the middle of the corresponding signs, i.e. at the 15<sup>th</sup> degree, each sign naturally occupying the twelfth part of the circumference, i.e. 30 degrees. Consequently, the winter solstice, which marks the starting point of the year, corresponds in both divisions to the numbers 15 and 345 respectively. We must make a remark here about the transcription of these numbers in Hebrew characters: 345 is written שמח, or שםח (ha- Shem), the Name par excellence, the great divine Name which contains all names; 15 is written יח (Iah), the first half of the Tetragrammaton, which designates the divine Androgyne, the emanating Word. - Ordinarily, the number 15 is written in Hebrew טו (9 + 6), instead of יח (10 + 5), to avoid profane use of the divine name.

<sup>2</sup>On this subject, see the passage in *The Metaphysical Way* to which we have already referred for an explanation of the Yn-yang symbol (see note on p. 216). - It is important to note that the end of each cycle is at the same time the beginning of the next cycle.

Moreover, the word *annus* etymologically means circle or cycle, and this meaning has been preserved in the diminutive *annulus*, ring, which is derived from it. The word *annus* originally referred to any cycle of time, but later took on a more restricted meaning, becoming the designation of a particular cycle, the one we still call the year today.

The number 360 refers to the length of the year, which, for the Egyptians, consisted of 12 months of 30 days, plus 5 extra days, called epagomenal days by the Greeks<sup>1</sup>.

The duration of the physical year of the Earth is about 365 ¼ days<sup>2</sup>; the epagomenal days, instead of being discarded at the end of the year, are distributed now in the different months, which have consequently unequal durations. Note that the number 365 is the total number of Aeons or emanations according to Basilides; this number is given by the numerical value of the letters of the word Ἀβραξας or Ἀβρασαξ, which is found on a large number of Gnostic figures<sup>3</sup>:

$$\begin{array}{rcl}
 \text{A} & = & 1 \\
 \text{B} & = & 2 \\
 \text{P} & = & 100 \\
 \text{A} & = & 1 \\
 \Sigma & = & 200 \\
 \text{A} & = & 1 \\
 \Xi & = & 60 \\
 \hline
 & & 365
 \end{array}$$

If we now express the same number 365 in Hebrew characters, we will get the following letters:

$$\psi = 300$$

<sup>1</sup>The division of the circle into 360 parts, apart from its relationship with the year, is the only one that allows the value of the angles of all the regular polygons (and in particular the equilateral triangle) to be expressed by whole numbers. This should be reason enough to reject the division into 400 parts, which tends to prevail at present as being more in keeping with the decimal system. It should have been pointed out that division by 10 can only be applied to rectilinear measurements; for circular measurements, division by 9 or by 12, or by a multiple of these numbers, must be used.

<sup>2</sup>Exactly 365d, 25637 (or 365d 6h 9min 11s) for the sidereal year, and 365d, 24222 (or 365d 5h 48min 47s) for the tropical year, using the mean solar day as the unit of time. Remember that the sidereal year is the time that elapses between two consecutive transits of the Sun at the same point on the Ecliptic, while the tropical year is the time that elapses between two consecutive transits of the Sun at the same equinox. The difference in duration between these two periods is due to the retrograde displacement of the equinoctial point on the celestial sphere; this displacement is 50.3" per year, and the resulting advance in the date of the equinox (in relation to the sidereal year) is 20min 25s; this is what is known as the precession of the equinoxes, which we will discuss later.

<sup>3</sup>For the Gnostic interpretation of this word and its numerical value, see *Summary Notes on Gnosticism*, (no. 6, p. 123).

$$\begin{array}{rcl}
\text{ס} & = & 60 \\
\text{ה} & = & 5 \\
\hline
& & 365
\end{array}$$

The letter **ש** represents a principle of fire, **ס** ; **אש**, by its circular form, figures the snake that bites its tail, **Οὐροβόρος**, which was, among the Egyptians, the symbol of the temporal cycle in general, and in particular of the cycle that contains all the others, and which marks the duration of a world. This cycle, which in Sanskrit is called *Kalpa*, may be regarded as of indefinite duration, but it is nevertheless a limited period, as are its various subdivisions (*Manvántaras* and *Mahâ- Yougas*), to which we shall return later. The two letters **ש** and **ס** together therefore mean Fire-Serpent, which is the meaning of the Sanskrit word *Koundalini*, one of the names of the Astral Serpent<sup>1</sup>. The letter **ה**, symbol of life, indicates that the Astral Serpent is the vital principle of the World: it is the *Anima Mundi*, the *Asoth* of the alchemists<sup>2</sup>; the word **היה**, meaning Universal Life, also designated the serpent in the Egyptian language.

If we subtract 10 = **י** from 365, we get 355, represented in Hebrew by the following letters:

$$\begin{array}{rcl}
\text{ש} & = & 300 \\
\text{נ} & = & 50 \\
\text{ה} & = & 5 \\
\hline
& & 355
\end{array}$$

These three letters form the word **שנה** (*Shanah*), which means precisely the year in Hebrew, the length of the normal Hebrew year being in fact 355 days<sup>3</sup>. Transporting the letter **ש** from the beginning of this word to the end, and replacing **ה** with **ח**, which represents elemental life, **היה**, material existence, subject to work and effort<sup>4</sup>, we have the word **נחש** (*Nah'ash*), which is the name of the Serpent of Genesis.

Let's return to the division of the year. We saw earlier that the four triangles correspond to the twelve zodiac signs, taken three by three. Each

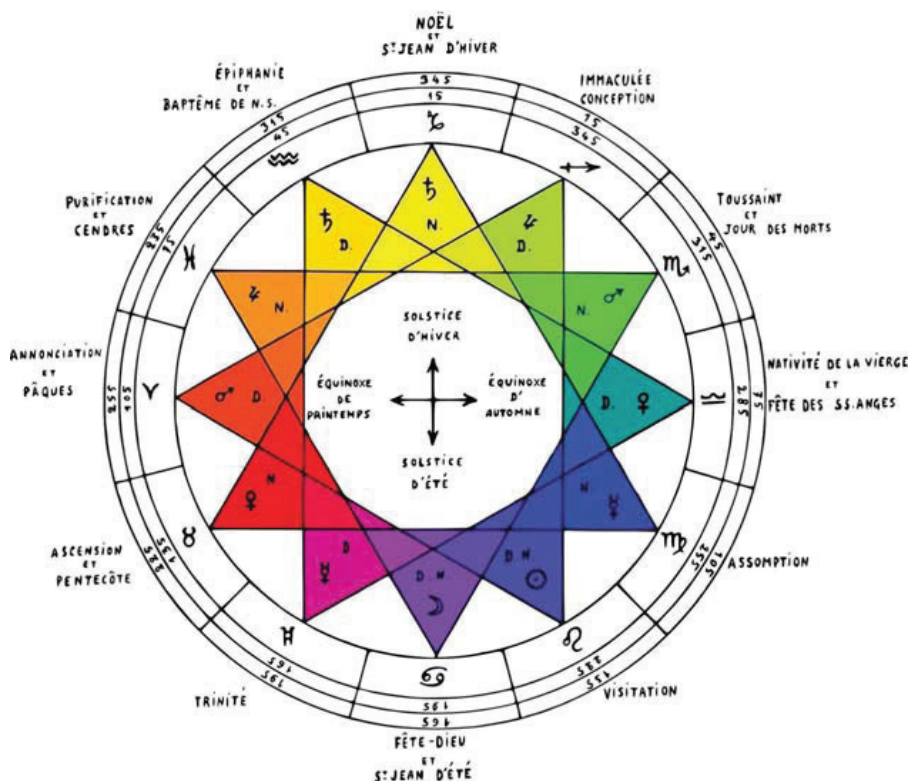
<sup>1</sup>This term is also used to designate the principle which, in man, corresponds to what the Astral Serpent is in the world; but this is not the place to dwell on this point, which we can only mention in passing.

<sup>2</sup>More precisely, the *Asoth* is the *Spiritus Mundi*; it is, as we have said (p. 218), the spiritual principle of the astral Forces, whose collectivity (*Astaroth*) constitutes the *Anima Mundi*.

<sup>3</sup>This year consists of twelve lunar months, which are alternately 29 and 30 days long. The so-called embolismic year, the effect of which is to re-establish concordance with the solar year after a certain period, comprises thirteen months, by the addition, after the month *Adar*, of an extra month called *Véadar* (second *Adar*). - Like the Israelite year, the Muslim year normally consists of twelve lunar months, making a total of 354 or 355 days.

<sup>4</sup>The letter **ח** can be seen as the materialisation of **ה**, the sign of life; it therefore designates elementary life, its limited domain, the material world, and its conditions, work and effort.

he zodiacal sign occupies an interval of 30 degrees on the circumference, which are the 30 days of the solar month<sup>1</sup>. The four branches of the central cross correspond to the solstices and equinoxes, and the major liturgical feasts are distributed among the twelve zodiacal signs as follows:



The Earth triangle, whose vertex is at the Winter solstice, corresponds to :

- 1° Capricorn, and Saturn N. - Christmas and St John of Winter.
- 2° Taurus and Venus N. - Ascension and Pentecost.
- 3° Virgo and Mercury N. - Assumption.

The Water triangle, whose vertex is at the Summer solstice, has the following correspondences:

- 1° Cancer, and the Moon. - Corpus Christi and Midsummer's Day.
- 2° Scorpio and Mars N. - All Saints' Day and Day of the Dead.
- 3° Pisces and Jupiter N. - Purification and Ashes.

<sup>1</sup>In reality, the solar month should have a little more than 30 days, since the year does not have 360 days exactly, but 365 ¼ days; but it can, as we have already said, be considered as made up of twelve months of 30 days, plus 5 extra days, or 6 for leap years (every four years).

The Fire triangle, whose vertex is at the vernal equinox, has the following correspondences:

- 1° Aries, and Mars D. - Annunciation and Easter.
- 2° Leo, and the Sun. - Visitation.
- 3° Sagittarius, and Jupiter D. - Immaculate Conception.

The Air triangle, whose vertex is at the autumnal equinox, has the following correspondences:

- 1° Libra and Venus D. - Nativity of the Virgin and Feast of the SS. Angels.
- 2° Aquarius, and Saturn D. - Epiphany and Baptism of Our Lord.
- 3° Gemini, and Mercury D. - Trinity.

For the sake of simplicity, we have kept the names given to these feasts in the Catholic liturgy; but it is important to note that their origins go back much further, and that they are found among almost all peoples, under different names but with the same symbolism<sup>1</sup>.

For the time being, we will confine ourselves to pointing out the presence, at the two solstices, of the two Saint Johns of Winter and Summer<sup>2</sup>. Saint *John* replaces the Latin *Janus*, whose two faces represented the two halves of the year, which he opened and closed with his two keys<sup>3</sup>. These keys, placed in a cross, form a figure similar to that of the *Swastika*, the emblem of the Hindu *Ganesha*, whose name should also be compared with that of *Janus*, and whose symbolism, which we shall study later, also relates to the year.

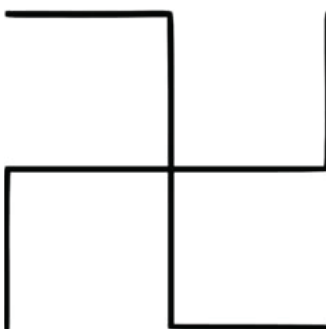
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<sup>1</sup>Dupuis, in his *Origine de tous les Cultes*, has assembled a large number of interesting documents on this subject; but he made the mistake, reproduced after him by many other authors, of seeing in the various festivals only symbols of astronomical phenomena. In reality, it is these astronomical phenomena themselves that symbolise the action of the Word in the World, and it can be said that the whole of Nature is but a symbol of its divine Principle. The symbol, being only the expression and materialisation of an idea or a principle, can never be of a higher order than what it represents, as Saint-Martin has shown very well in the *Tableau Naturel*.

<sup>2</sup>St John's Day in Winter is the feast of St John the Evangelist (27 December); St John's Day in Summer is the Nativity of St John the Baptist (24 June).

<sup>3</sup>See Ragon, *La Messe et ses Mystères*, chap. XXI.





From an astronomical point of view, the two branches of the *Swastika* represent the axis of the solstices and that of the equinoxes; by turning around its centre, in the direction indicated by the extremities of its branches, the cross generates by its revolution the circle of the year.

Since the year begins at the Winter solstice, which corresponds to the North, and ends at the Summer solstice, which corresponds to the South, the Spring equinox must correspond to the East, and the Autumn equinox to the West<sup>1</sup>. In the figure on the Archeometer, in relation to the North-South axis, the East is therefore on the left and the West on the right, which is the reverse of the ordinary arrangement; but it should be noted that the part of the Zodiac that corresponds to the North in the year is the part that lies to the South of the Equator, and that, conversely, the part that corresponds to the South is the part that lies to the North of the Equator, which reverses all the correspondences in relation to the terrestrial sphere.

We have already indicated the correspondences between the zodiacal and planetary letters; at the summit, i.e. at the Winter solstice, the starting point of the year, we find the zodiacal letter of Capricorn (Ph) and the planetary letter of Saturn (Sh); the first is special to the name of the Word (IPhO), and the second to the name of Jesus (IShO); the sum of the numerical values of these two letters gives the number 380 (Ph = 80, Sh = 300).

Let us consider a 19-year cycle, much used from the earliest antiquity, and to which the Chaldeans gave the name *Saros*; this cycle, as we pointed out earlier (p. 213), agrees with the 19 letters (12 zodiacal and 7 planetary) used in the Archeometer. In 19 years, the year of  $365 \frac{1}{4}$  days gives  $6939 \frac{3}{4}$  days; now, 14 harmonic years of 360 days plus 5 of 380 (forming the period of the *Saros*) give :

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<sup>1</sup>This resolves the question asked earlier on this subject (p. 188).

$$\begin{array}{rcl}
360 & \times & 14 = 5040 \\
360 & \times & 5 = 1900 \\
\hline
19 \text{ years} & = & 6940 \text{ days}
\end{array}$$

The year of  $365 \frac{1}{4}$  days was therefore perfectly familiar to the Adamic and Antediluvian Patriarchal University, to which the origin of the Archaeometer must be traced. The slight difference between 6939 days  $\frac{3}{4}$  and 6940 days would indicate the decrease in the solar year<sup>1</sup>; at the same time, it would enable astronomers to determine the date of the antediluvian year<sup>2</sup>. Accordingly this would have been  $\frac{6940}{19} = 365^d$ , 26315, or 365d, 6h, 18mn, 56s; but the length of the current sidereal year is 365d, 6h, 9mn, 11s; our year would be so it's 9 mins 45 secs shorter.

On the other hand, multiplying the two numbers 80 and 300 by each other gives us the harmonic cycle of 24,000 years, the Great Year of all the ancient Asian Universities; This cycle relates to the precession of the equinoxes, i.e. the time it takes for the Earth's axis to return to the same position after having described, from East to West, a cone whose trace on the celestial sphere is a small circle whose geometric pole is the pole of the Ecliptic, and whose radius is an arc of  $23^\circ 27'$ ; during this period, all the stars located on this small circle successively play the role of pole star<sup>3</sup>. There were still other numbers used to measure the Great Year, for example the *Van* of the ancient Tartar Universities, 180, which, multiplied by the square of 12, i.e. 144, gives 25920, one of the figures indicated by modern astronomers; the others are 25765 and 26000<sup>4</sup>.

In the Archeometer, the starting point of the year is located at Christmas and the Winter solstice, and the planets are placed at the 15<sup>th</sup> degree of their diurnal and nocturnal houses; each of the twelve houses corresponds to the space occupied by a zodiacal sign, a space which is therefore 30 degrees. It was only later that the year began in March (in the sign of Aries), at the Spring equinox, when *Krishna*, in order to put an end to the anarchy that had shaken the Universal Empire of the Patriarchs (the *Irshu* schism and the beginning of the *Kali-Yuga*), reversed the order.

<sup>1</sup>This reduction in the solar year was mentioned by the famous astronomer Bailly.

<sup>2</sup>For us, antediluvian here simply means prior to the last *historical* flood, i.e. the cataclysm in which Atlantis disappeared; it is hardly necessary to say that the fantastic dates assigned to this event by certain authors, who go so far as to speak of several thousand centuries, should in no way be taken seriously.

<sup>3</sup>We should add that this harmonic cycle of 24,000 years (half of which, i.e. 12,000 years, was the number symbolically representing the duration of a world for the ancient Persians) refers not only to the precession of the equinoxes, measured musically, but also to a certain ratio of Saturn in the 15<sup>th</sup> degree of Capricorn, a very mysterious cosmic ratio, of which there is no trace in modern astronomy.

<sup>4</sup>The figure 26000, often used to simplify calculations, is too strong in reality; if the annual displacement of the equinoctial point were exactly 50 seconds, we would have a displacement of one degree in 72 years, which would give for the total cycle a duration of  $360 \times 72 = 25920$  years. But the annual displacement, instead of being 50 seconds, is  $50''.3$ , so that the number of years corresponding to the displacement of one degree is 71.57 instead of 72; consequently, according to current astronomical data, the exact duration of the cycle of the precession of the equinoxes is  $360 \times 71.57 = 25765$  years.

all primordial Archaeometry<sup>1</sup>; it is from this period that the *Trimourti* of the Brahmins<sup>2</sup> dates in its present form. *Krishna* satisfied the Naturalists by subverting the Trinity of the Principle, that of the Word, IPhO, and that of Jesus-King, IShWa-Ra, in favour of the second trine, MaRiaH, which he read with the lunar planetary BRaHMâ<sup>3</sup>, while IShWa became ShIVa, the Transformer, and, read the other way round, VISHnou, the Preserver of the Universe<sup>4</sup>.

The oldest Greek calendar, which certainly came from Asia via the Phoenicians (following the schism of *Irshou*), places the cardinal points of the sky at the 15<sup>th</sup> degree of the constellations, as can be seen in Hipparchus, Eudoxus, Achilles Tatius and various other authors. The Winter solstice is at 15<sup>th</sup> degree of Capricorn, the Summer solstice at 15<sup>th</sup> degree of Cancer, the Spring equinox at 15<sup>th</sup> degree of Aries, the Autumn equinox at 15<sup>th</sup> degree of Libra. The ancient Swedes based their solar year on the winter solstice, as did the Chinese; for the Hindus, it corresponds to the festival of *Krishna*.

Now, the Sun at 15<sup>th</sup> degrees of Capricorn did not correspond to the beginning of the astronomical year until 1353 BC. It is not admissible that the Archaeometer was invented at that time, when, on the contrary, all Science and all archaeometric data were being turned upside down everywhere. Therefore, if this more than human instrument of the Synthesis of Universal Organicities and Harmonicities, linked to the Creator Word, has ever been revealed to mankind in its entirety, the wheel of the Great Year must be turned at least once, which gives 25353 before our era if we fix the duration of this cycle at 24000 years, 27118 if we fix it at 25765 years, 27273 if we fix it at 25920 years, 27353 if we fix it at 26000 years. This means that the Archeometer is between 25,000 and 30,000 years old, which takes us back to the time of the Atlantean civilisation, as we shall see later. It is therefore more or less proven by these dates, and moreover we have other reasons for affirming it, that the Archeometer is linked to the tradition of the red race, which we can consider to be the most important for us, not because the other traditions are not in themselves as valuable, but because it is the one to which we are most naturally and directly linked.

(To be continued)

T.

<sup>(1)</sup> It is to this role of *Krishna* that we referred earlier (p. 189).

<sup>(2)</sup> The *Trimourti* is made up of three aspects of the Word, seen in its threefold action in relation to the World: as Creator (*Brahmâ*), as Preserver (*Vishnu*) and as Transformer (*Shiva*).

<sup>(3)</sup> It should be noted that the name *Brahmâ* is obtained by reading the triangle of *MaRiaH* from the planetary letter of the southern solstice, instead of from the letter M. In the *Veda*, or at least in its writing after *Krishna*, this name signifies the sacred Element of the Rite, the Being in its passivity (indicated not only by the letters that make up the word, but also by its feminine ending *â*), the Substantiator and the fluidic Sustainer. We need only open the Law of *Manou*, recast by *Krishna*, to see that *Brahmâ*'s original milieu is the Living Waters and their embryogenic triangle. Finally, we will return later to the relationship between the name of *Brahmâ* and that of *Abraham*. - For the formation of names in the two main triangles of the Archaeometer, see p. 190.

<sup>(4)</sup> Hence the distinction between the *Shaivas* and the *Vaishnavas*, who devote themselves specifically to the worship of one or other of these two complementary principles, which may be regarded as the two faces of *Ishwara*.

#### OPINION

The management of *La Gnose* has the honour of informing its readers that, as from next January, the Review will resume publication of the translation of the *Philosophumena*, which had been interrupted for some time.

Due to lack of space, we have also had to postpone the continuation of the study on the *Archaeometer* until next month.

We hope that our friends from the beginning will continue to support us with their efforts, for which we thank them warmly, and we will do everything we can to reward them.

MANAGEMENT

## A PROJECT TO EXPLAIN THE TECHNICAL TERMS USED IN THE VARIOUS TRADITIONAL DOCTRINES

The whole analytical side of a doctrine is, in short, nothing more than the complete enumeration and exact definition of the technical terms used by the writers associated with that doctrine. It can be said that this terminology constitutes the external, and therefore communicable, part of the doctrine, because the idea can only be transmitted when it is expressed, either in words, symbols or any other mode of formal representation.

The study of technical words is as important for esotericism and metaphysics as, for example, the study of the simple elements, metals and metalloids, is for chemistry (we say simple elements from the point of view of ordinary chemistry only). Each of these words represents a fundamental element, a 'basic idea' of the doctrine; each of them deserves a separate monograph, because they are, so to speak, the building materials whose assembly constitutes the edifice.

To translate these terms into the foreign language, doubly foreign even, of another doctrine, is, in the intellectual order, a work analogous to that which would consist in removing a material obstacle, for example to break through a mountain or to cross a sea preventing two countries from communicating with each other. This is why we thought it would be a good idea to compile a sort of explanatory glossary of the main metaphysical terms used in the various traditional doctrines.

The project was prompted by an Islamic student, Abdul-Hâdi. He knew nothing of Christianity, Judaism, Hindu or Chinese traditions. He knew only Islam, or rather only one school of Islam, that of Mohyiddin ibn Arabi, the Malâmatiyah and Abdul-Karîm El- Guîli. But he knows almost all the European languages and the so-called Semitic languages, and he has a method for determining the exact meaning of words, even if they are taken from a foreign language. Under his own responsibility, he has made a brief commentary on a certain number of Arabic terms, to which we have attached a comparison with the corresponding terms in various other traditions. We have then conventionally established :

1° A French word corresponding more or less exactly to the oriental terms explained, and in particular to the Arabic term which gave rise to each commentary;

2° A few synonyms for the French word chosen by our first convention.

We must insist on the fact that the French word chosen is only conventional; it can hardly be otherwise, since, generally speaking, the words of each language do not have exact equivalents in the other languages. Moreover, the Eastern terms themselves are already conventional, and the native doctors do not always fully agree on their meaning. Each school, sometimes each doctor, gives these words a particular meaning, or at least a special nuance; but it has to be said that, when it comes to orthodox schools, the various definitions thus given are never contradictory to each other. This would not be the case if we were to consider the heterodox schools: for example, the Djaïnas and Buddhists use certain Brahmanic terms in a sense quite different from their traditional meaning, and often even contrary to it.

It would therefore be the height of temerity and presumption to try to render exactly, by a single ordinary French word, what the greatest Eastern doctors have not been able to express by an ordinary word (i.e. intelligible to everyone) in their own language. They were themselves obliged to give the ordinary word an artificial meaning, i.e. a conventional one; sometimes they even had to resort to entirely forged words, artificial not only in meaning but also in form.

When a technical word in a text can be translated by a single corresponding French word, even a conventional one, this avoids the tedious circumlocutions that make oriental translations as unpleasant to read as they are difficult to do. As for synonyms, which are also conventional, their role is to replace the word chosen first, in the event that, because of its material form or consonance, its introduction into the sentence would disrupt the phonetic harmony of the speech.

Let us add that, in a translation, conventional terms or their synonyms must always be placed between inverted commas, to distinguish them from ordinary words<sup>1</sup>. With this precaution, intended to make confusion impossible, their use no longer presents any inconvenience, and makes it possible to show in a more sensitive way, by the comparison of texts thus translated, the real concordance of all the traditions.

MANAGEMENT

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<sup>1</sup> This is what has been done in the translation published below; definitions and explanations of the various technical terms used will be given later.

## WHAT WE ARE NOT

At the start of our second year, we feel it is necessary, in order to remove any ambiguity from the minds of our readers, and to cut short any possible insinuations in advance, to state very clearly, in a few words, *what we are not*, what we do not want to be and what we cannot be.

First of all, as we have already stated (see 1<sup>st</sup> year, n° 5, *To Our Readers*), we never place ourselves on the terrain of analytical and experimental science, whose sole aim is to study the phenomena of the material world. Nor do we place ourselves on the terrain of modern Western philosophy, the inanity of which we reserve the right to demonstrate one day.

Since we do not concern ourselves with moral and social questions, our field has no point of contact with that of exoteric religions, with which, consequently, we can find ourselves neither in competition nor in opposition.

On the other hand, we are neither occultists nor mystics, and we do not wish to have any connection whatsoever with the many groupings which derive from the special mentality designated by one or other of these two names. We therefore intend to remain absolutely aloof from the so-called spiritualist movement, which, moreover, cannot at present be taken seriously by any reasonable man; among the people who follow or direct this movement, we can only pity those who are in good faith, and despise the others.

Secondly, another point which is just as important for us to make clear as the previous one, is that we are not and do not wish to be innovators in any way or to any degree. We have nothing in common with the founders of new religions, for we believe that there are already far too many of them in the world; firmly and faithfully attached to the orthodox Tradition, one and unchanging as the Truth itself, of which it is the highest expression, we are the irreducible adversaries of all heresy and all modernism, and we strongly repudiate attempts, by whomever they are made, to substitute any systems or personal conceptions for pure Doctrine. We reserve the right to denounce such intellectual and spiritual misdeeds in the open, whenever we deem it useful for any reason whatsoever; but we repeat once again that we will never engage in any kind of polemic, because we profoundly detest discussion, especially as we are convinced of its complete futility.

From what we have just said, it follows that we cannot be eclectics; we admit only the regular traditional forms, and if we admit them all under the same title, it is because they are in reality only different garments of one and the same Doctrine.

Finally, entirely disinterested in any external action, we do not think of addressing the masses, nor of making ourselves understood by them. We care nothing for the opinion of the vulgar, we despise all attacks, from whatever quarter they may come, and we recognise no one's right to judge us. Having said this once and for all, we will carry on with our work without worrying about outside noises; as an Arab proverb says: "The dogs bark, the caravan passes".

MANAGEMENT



### THE ARCHAEMETER (*continued*)

It could be said that what follows explains, theoretically at least, the origin and *raison d'être* of the diversity of human conditions; although this subject does not seem to be directly related to the study of Archaeometry, it is nevertheless necessary to deal with it here.

All the traditions agree in teaching that mankind on earth is descended from four primordial races, the mixture of which has formed a large number of secondary races. We will leave aside for a moment, to return to it later, the question of whether these four races have a common origin or are entirely distinct in their origins<sup>1</sup>. We will simply recall that their respective traditions have as symbols four rivers coming from the same principal source, and flowing towards the four cardinal points, along the sides of a mountain on which rests the Book of Life which contains the Sacred Doctrine, and sometimes certain other symbols to which we will have occasion to return. We can say, using a biblical expression, that this holy mountain is the one on which the Ark of Tradition, in which the Palladium of the Universal Synarchic Empire<sup>2</sup> is contained, came to rest at a time that we leave undetermined.

For the time being, we will not investigate whether these races appeared on Earth simultaneously or formed successively, nor the regions and conditions in which they may have originated. In order to arrive more quickly at our present purpose, we shall leave out many details, which we shall then be able to develop at length.

All we can say is that these four races are distinguished by a colour attributed to each of them, which is symbolic as well as referring to the colour of skin specific to that race, according to the bodily differences determined in men by their respective temperaments<sup>3</sup>; it is therefore safe to assume that, in many cases, men must have grouped themselves according to their affinities even more than according to their origins. Everyone knows that there are white, yellow, black and red races, and Fabre d'Olivet has shown, in his *Histoire philosophique du Genre humain* (which he originally presented as a study of the *social state of Man*), that each race has had its

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(1) In modern times, certain authors have written the most fantastic things on this question of races; today, more than ever, there are many people who like to talk mainly about what they do not know. We can also affirm that the institution of castes, the natural basis of synarchic organisation, has never been understood in modern Europe, where historians have ridiculously disfigured it.

<sup>2</sup>We will also come back to the symbolism of the Ark, seen in its various aspects, and in particular as a sign of the Covenant.

<sup>3</sup>The classification of temperaments is too well known to need repeating here; it is quaternary like that of races (see Polti and Gary, *Théorie des Tempéraments*).

In turn, a predominant civilisation. This naturally resulted, on various occasions, in the relocation of the centres of the main or particular Universities in which the traditions were preserved. It is generally accepted that the Sacred Metropolis (symbolised by the mountain mentioned above) has been located in Asia since the beginning of so-called historical times, coinciding with the period known as the *Ram Cycle*<sup>1</sup>, a period that some have called the Golden Age, or even the Reign of Saturn, as we shall see later. From this centre, the white race spread northwards, the yellow race eastwards, the black race southwards and the red race westwards<sup>2</sup>.

The central University was always located in a region belonging to the dominant race, which called this region the Land of the Principle, *Asiah*<sup>3</sup>, and the Holy Land par excellence, or Noble Land, *Âryavarta*; from there went the instructors responsible for giving laws to the various peoples according to their special characteristics, and also envoys who were entrusted with other missions<sup>4</sup>. The men of the dominant race were called *Âryas*, nobles<sup>5</sup>, and, in other languages, *Anakim*<sup>6</sup> or *Giborim*<sup>7</sup>, strong, powerful, and they were given a large number of different epithets<sup>8</sup>; but everything that refers to them must not be considered as always referring to the same race, since each race was dominant at certain times or in certain countries.

Thus, we will not seek to determine the geographical situation of the *Âryavarta* at any given time<sup>9</sup>, but we will say that, independently of the general division of the Earth between the four races, associations of various kinds were frequently formed between them constituting societies appearance.

<sup>1</sup>See Saint-Yves d'Alveydre, *Mission des Juifs*.

<sup>2</sup> This is at least the most general distribution, but it is clearly not absolute.

<sup>3</sup>This name **אסיה** becomes by materialisation **עשיה**, designation of the fourth World of Kabbalah, which is the World of Bodily Formations.

<sup>4</sup>The first case is that of the Legislators, who adapted Tradition to the mentality of each people, and who may also have been instructed in secondary centres; the second case is that of certain envoys clothed with a more exceptional character. It should be noted that the word *sent* is translated in Greek as ἄγγελος, from which we have made *angel*, and in Hebrew as מַלְאָךְ, which also has the meaning of *king* (the reason for this will be given later); these envoys are also what Saint-Martin calls *Agens*, a word which is moreover the anagram of *Angels*.

<sup>5</sup>This name expresses only one quality, which has been possessed in turn by the various races; it cannot therefore be used to designate a specific race, as modern ethnologists have mistakenly believed, who have moreover applied it to a hypothetical race (see below). - The word *Ârya* should not be confused with *arya*, ploughman (in Latin *arator*), whose initial *a* is short.

<sup>6</sup>This word is found with a similar meaning in the Greek ἄναξ, chief or prince (a word used by Homer) ; on the other hand, in Hebrew אנשׁ, which properly means man in his bodily individuality, is used in common parlance with a somewhat contemptuous meaning, to designate a man of the common people (as opposed to אישׁ, which means the intellectual man, and which is used to designate a man remarkable in some respect).

<sup>7</sup>In Genesis, chapter VI, this name of **גִּבּוֹרִים** is applied to the descendants of the **אֱלֹהִים בְּנֵי** or Sons of the Gods, who will be mentioned later on; just like *Titans* in other traditions, it does not designate, as some have believed, Giants in the material and vulgar sense of the word.

<sup>8</sup>The word *Hero* is only the Greek form (Ἥρως) of the word *Ârya*, just as *Herr* is its Germanic form; Heroes are also considered Sons of the Gods.

<sup>9</sup> It is a mistake to believe, as many orientalists do, that the name *Âryavarta* has always referred to India, and that it has not been used previously to describe other regions; it is true that this takes us back to times completely unknown to modern historians.

They were heterogeneous, but strictly organised by legislation which, from the outset, always prohibited the union of these different elements, for reasons of order and selection (if we may use such a modern expression here). Sometimes, it was a whole nation, like the Hebrew people, whose legislator, for the same reasons, forbade unions with foreign peoples, and this people subdivided itself into a certain number of clearly separated tribes<sup>1</sup>. As each race or tribe formed a social class exercising a specific category of functions, just as in a living body each organ exercises its own function, it is natural that men, at the beginning of each organisation, should have grouped themselves according to the affinities of their individual natures. Little by little, the differences between these groupings became accentuated and fixed, so as to take on the character of ethnic distinctions, which they did not have at first; this is a very likely origin, if not for the primordial races, at least for the secondary races that formed later<sup>2</sup>.

This indicates the starting point or principle of the institution of caste, on which all synarchically established societies are based, i.e. in accordance with the organic and harmonic rules of our Universe. The caste (in Sanskrit *varna*) is determined for each individual by his own nature <sup>(3)</sup> i.e. by the set of potential qualities that he brings with him at birth (*djâtî*), and which will be put into action in the course of his earthly existence<sup>4</sup>. This particular nature, which is the germ or root of actual individuality, is itself the result of two distinct elements: on the one hand, the affinities of the surrounding environment, a large part of which constitute what is usually called heredity; on the other hand, the influences of the cosmic Forces at work on this environment, Forces which Astrology studies in particular, and which determine in power, i.e. through tendencies, the individual's destiny, independently of the particular way in which this will be realised, which is a matter both of human freedom and of concomitant circumstances; Moreover, it must be recognised that freedom often plays little or no part in events. To determine the condition of the individual, we therefore have: on the one hand, that which belongs in a general way to the race or family (*gôtrika*, from *gôtra*, lineage), an element which, in regular societies, was synthesised in a collective epithet and, on the other hand, that which belongs to the family (*gôtra*, from *gôtra*, lineage).

<sup>1</sup>At a time when there were no artificial nationalities like those of present-day Europe, the various elements of which often have little or nothing in common, there was a close solidarity (by affinity) between all the men who made up a people, and it may even have happened that this entire people bore the character of a specific social category, exercising only certain functions; The descendants of the Hebrew people have retained something of this character right up to the present day, although, in the West at least, the solidarity we have just been talking about no longer exists even within the family (which is one of the signs of *Kali-Yuga*).

<sup>2</sup>See below for the attribution of symbolic colours to the four castes, establishing a new analogy between them and the four fundamental races.

<sup>3</sup>The word *varna* properly designates the individual essence, which results from the union of the two elements we are about to discuss (*gôtrika* and *nâmika*, names which the *Djainas* have diverted from their primitive and traditional meaning). Note that the word *Savarni* (similar to, proceeding from) has the same root; it could be translated literally as *coessential* (on this word *Savarni*, see 1st year, no. 9, p. 181, note 2).

<sup>4</sup>The word *djâtî* is most often translated as *birth*, which only imperfectly conveys the idea expressed by the Sanskrit; some have even thought it should be translated as *new birth*, a misinterpretation that cannot be justified.

On the other hand, the qualities specific to the individual (*nāmika*, from *nāma*, name), which determined the special name given to him, a name whose attribution was always accompanied by a ritual ceremony consecrating the child's admission into the community to which he was to belong. The attribution of a name should not be confused, as it was later in exoteric religions, with initiation or the second birth, during which the individual receives a second name, at the same time as he takes on a new individuality, distinct from his profane individuality<sup>1</sup>.

This shows that, although caste, which determines the social function of each individual, is often hereditary in fact, as an effect of the selection we have mentioned, it is not hereditary in principle or from the beginning. On the other hand, we must regard as irregular any society in which the castes are not distinct, a defect of organisation which leads to the destruction of any real hierarchy, and, consequently, to the reign of despotism, the tyranny of a single man, or of anarchy, the tyranny of the multitude<sup>2</sup>.

It is obvious that, in irregular societies, the archaeometric formation and hieroglyphic value of names being ignored, the rules we have just indicated are not applied in any way in their attribution. If, however, they are sometimes applied in fact, as can be seen from certain onomantic deductions, it is in a purely instinctive and unconscious way<sup>3</sup>, whereas in regularly organised and hierarchical communities, the caste is determined consciously; from which it follows that, apart from a few errors that are always possible in the human application of the Law, each individual occupies the position in society that is appropriate to his nature<sup>4</sup>.

Having established this, we would point out that there must normally be four castes, which may be subdivided in more or less numerous ways, and which correspond to the four main classes into which synarchic society is naturally divided<sup>5</sup>. This is precisely what we find in India, where the

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<sup>1</sup>In Christianity, the second birth is represented by baptism, which, incidentally, is nothing other than the water test of ancient initiations. In Brahmanism, initiation, which confers the quality of *Dwidja* (twice born), is reserved for members of the first three castes (see below). On the meaning and value of the expression "second birth", we refer to the study on *Le D miurge*, published in the first issues of this Revue (1st year, no. 3, p. 47).

<sup>2</sup>This is the flaw that lies at the root of all modern Western societies; but the principles alone are of interest to us, and we do not wish to dwell here on the specific applications that might be made of them, especially when these applications might lead us into the realm of practical sociology, which is not our own (see the Management statement at the head of this issue).

<sup>3</sup>In these circumstances, certain divinatory arts are of little value, and the use of such practices should be left to the occultists, as they are too devoid of any serious foundation.

<sup>4</sup>This situation can be determined by the horoscope, but, of course, on condition that it is established according to the true laws of traditional Astrology, and that it takes into account the qualities that come from the environment (hereditary and others), as well as those that belong to the individual at birth (the latter being determined, as we have said, by the Astral Forces at work on the environment).

<sup>5</sup>See Barlet's expos  of the *Synarchy* (1st year, no. 5). The first three castes correspond to the three elements of social life distinguished therein; as for the fourth caste, its role is limited to producing the things necessary for the material subsistence of society, which constitutes, not a vital function, but a purely mechanical activity.

four castes were established according to this division <sup>1</sup>: the *Brāhmanas*, spiritual and intellectual authority, priesthood and teaching; the *Kshatriyas*, royal and administrative power, both military and judicial; the *Vaishyas*, economic and financial power, industry and commerce<sup>2</sup>; finally, the *Çoùdras*, i.e. the people<sup>3</sup>, the mass of peasants, workers and servants, whose work is necessary to ensure the material subsistence of the community, but who are not an integral part of the social organism, do not participate directly in its life, and are not admitted to the initiation, by which the men of the first three castes become twice-born (*Dwidjas*); Finally, to these four castes must be added all those individuals who, for whatever reason, find themselves completely outside the regular social organisation.

The distinction between the great mysteries and the lesser mysteries is too well known to need further explanation. The *Vaishyas* are admitted only to the minor mysteries, which extend only to the individual domain; universal Knowledge constitutes the great mysteries, reserved for the first two castes, and which, considered from the point of view of applications, include priestly initiation, that of the *Brāhmanas*, and royal initiation, that of the *Kshatriyas*<sup>4</sup>. The constitution of synarchical society clearly shows the superiority of the functions of the *Brāhmanas* over those of the *Kshatriyas*, and therefore the supremacy of priestly initiation over royal initiation, a supremacy that is characteristic of theocratic organisation<sup>5</sup>. Since the beginning of the *Kali-Yuga*, the revolt of the *Kshatriyas* against the authority of the *Brāhmanas* has given rise to a large number of

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<sup>1</sup>See below for the origin of these four castes, as set out symbolically in the *Veda*.

<sup>2</sup>It is important to note that, in a regular society, wealth is never regarded as a superiority; on the contrary, it belongs above all to the *Vaishyas*, that is to say to the third caste, which can only possess purely material power. - This should be seen in the context of the various passages in the Gospel that speak of the rich and how difficult it is for them to enter the Kingdom of Heaven.

<sup>3</sup>However, the collective designation of the people, or the mass, in Sanskrit, is *vish*, which is found in *vishwa*, all, and which is the root of the name of the *Vaishyas*; it designates the vulgar, but considering only those men proceeding from *Manou* through participation in Tradition (which is the meaning of the Sanskrit *Manava*; on this subject, see 1st year, no. 9, p. 181, note 1), i.e. the members of the first three castes, direct and effective participation (a consequence of initiation, on condition that it is real and not merely symbolic) being forbidden to the *Cudras* and to men without caste by their own individual nature. It should be noted that *Vishwa* also designates the Universe (like its synonym *Sarva*), and that the three letters which form the word *vish* are those of the Triangle of the Land of the Living, read in the sense that they also serve to form the name of *Vishnu* (see 1st year, no. 11, p. 248). This last remark perhaps indicates the reason why this word usually designates the vulgar; in fact, the *Vaishnavas* are more numerous than the *Shaivas* (the latter belonging above all to the higher castes), and attach more importance to external rites than the former, who give precedence to inner contemplation.

<sup>4</sup>This is not to say that members of all castes, and even individuals without caste, cannot be admitted to all the degrees of teaching; but they cannot equally fulfil all the functions, and it is impossible for the *Çoùdras* and the *Chândâlas* to achieve the initiatory grades in their earthly individuality, because of the very conditions of this individuality.

<sup>5</sup>From this it is easy to understand why kings were originally nothing more than envoys or representatives of the Initiatic Colleges, in which the teaching was given by members of the priestly caste, the depository of Tradition; this was the character of kings in ancient Egypt and among the Hebrews.

Some reject the traditional Doctrine contained in the Sacred Books, and the latter even go so far as to completely abolish the caste distinction, which, we cannot repeat too often, is the basis and essential condition of all regular organisation<sup>1</sup>.

If we consider in particular the attributions of the first two castes, we see that the emblems of the priestly caste are the augural staff, sign of the prophetic spirit<sup>2</sup>, and the sacrificial cup, sign of the priestly functions properly speaking<sup>3</sup>, while the emblems of the royal caste are the sword, symbol of military power, and the scales, symbol of judicial power<sup>4</sup>. It should be added that the priestly functions are linked to the sphere of *Sani* or Saturn, and the royal functions to that of *Brihaspati* or Jupiter for judicial power<sup>5</sup>, and to that of *Mangala* or Mars for military power; this, of course, must be taken in a purely symbolic sense.

We must now return to the fact, stated by us at the outset, that men are divided into four races, just as they are divided into four castes, and perhaps for the same reasons, i.e. as a result of the conditions to which earthly individualities are subjected. It will be easy for anyone who knows what the *Ram* Cycle was to understand from the foregoing that, at that time, and as a result of events the account of which would take us too far from our subject, a law was established in the Universal Synarchic Empire assimilating the peoples and tribes of the white race to the *Brâhmanas*, those of the red race to the *Kshatriyas*, those of the yellow race to the *Vaishyas*<sup>6</sup>, and those of the black race to the *Çôûdras*. We can say straight away that this was the origin of the castes in India, such as the Kshatriyas, the Vaishyas and the Çôûdras.

<sup>1</sup> The confusion of castes, with all its consequences, is another sign of *Kali-Yuga*, as described in particular in the *Vishnu-Purâna*.

<sup>2</sup> The augural staff, called *lituus* by the Romans, who inherited it from the Etruscans, later became the episcopal crosier; it was the attribute that characterised the interpreter of the divine Will; its shape is that of the letter which, in the Watan alphabet, corresponds to the Hebrew ז, and it is worth noting here that this letter is the planetary of Mercury.

<sup>3</sup> The cup, which contained the *Sôma* in the Vedic rite, became the *Holy Grail* in the Christian and Rosicrucian tradition; it is one of the signs of the New Covenant (see following note), and we will return to it later. Remember that the staff is a masculine symbol, and the cup is a feminine symbol (see 1st year, no. 9, p. 188, note).

<sup>4</sup> The union of sword and balance symbolises Strength in the service of Law, as seen in the eighth Tarot card; the role of kings is essentially to maintain Justice, i.e. social equilibrium. This is why royal power is hieroglyphically represented by the Hebrew root קח, whose exact meaning is "distributive justice"; the letter ח here corresponds to the scales, and the letter ק to the sword. This is also indicated by the name מלך-צדק (Melki-Tsédek), which means "King of Justice" (in Sanskrit *Dharma- Râdja*) ; on the other hand, Melki-Tsédek is King of שלם (*Salem*), i.e. of Peace, and when he performs functions of a priestly nature, as we see in chapter XIV of Genesis, it is to transmit to *Abraham* (by delegation from the Supreme Synarchic Authority) a traditional sign, which will later become the symbol of the New Covenant.

<sup>5</sup> Jupiter is called in Hebrew צדק, as manifesting the principle of justice.

<sup>6</sup> There is, however, a reservation to be made with regard to this third caste, as we shall see later, concerning the symbolism of the corresponding colours; but what we say here is true at least for India, whose tradition is our main guide, for the reason we have already indicated (1st year, no. 9, p. 180, note 1).

that they still exist there today, at least for all those who adhere to the orthodox and regular Tradition.

This was undoubtedly the case in principle, if not by virtue of a law expressly formulated from the outset, from the moment when, following the disappearance of Atlantis<sup>1</sup>, the red race lost supremacy and its tradition, with the exception of a few particular centres (such as the Temples of Egypt and Etruria), passed into the hands of the Pre-Ramite Druids, i.e. the priesthood of the white race. However, the distinction between the two races had to be erased as a result of an almost complete fusion, a fusion that occurred only after a struggle whose traces can be found in the history of *Paraçou-Râma*<sup>2</sup>, but which was an accomplished fact at the time of *Ram* (*Çri-Râma* or *Râma-Chandra*). It is therefore rather symbolic that the colour white is attributed to the priestly caste, and the colour red to the royal caste<sup>(3)</sup>; moreover, the red race did not originally represent the warrior element, and only took on this role as a result of the decline of the black race, which *Râma*<sup>4</sup> reached as far as its last refuges (war against *Râvana*, tyrant of *Lankâ*).

Let us add that the first two castes, the *Brâhmanas* and the *Kshatriyas*, have in common the denomination of *Âryas*, which is granted only with certain restrictions to the *Vaishyas*, and which is always refused to the *Çôûdras*, as well as to individuals without caste (*Chândâlas*). This denomination is therefore nothing other than a kind of title, a qualifier for certain social categories; this qualifier ends up corresponding to certain ethnic characters, as a result of the conditions we have previously defined, but the original existence of a so-called Aryan race is only a fanciful hypothesis of certain modern scholars<sup>5</sup>.

If we consider the functions of the different castes in the society considered as an organism, or more exactly as a living being, we see that the *Brâhmanas* constitute the head, which corresponds in the total individuality to the spirit or pneumatic principle<sup>6</sup>, the *Kshatriyas* the chest, which corresponds

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<sup>1</sup> We will indicate later how we can determine the date of this cataclysm, based on archaeometric data on the duration of cycles, data that we have already discussed (1st year, no. 11).

<sup>2</sup> *Paraçou-Râma*, or *Râma* with the axe (pictured as a *Brâhman* armed with the stone axe of the Hyperboreans or peoples of the white race) is the sixth manifestation of *Vishnu* in the present cycle.

<sup>3</sup> See below for the meaning of these colours.

<sup>4</sup> When the name *Râma* is used without an epithet, it always refers to *Râma-Chandra* or the second *Râma* (the first being *Paraçou-Râma*), i.e. the seventh manifestation of *Vishnu*; it is moreover clearly understood that this name does not designate an individual, but characterises an entire epoch. - There is also a third *Râma*, who is *Krishna*'s brother, *Bala-Râma* or the strong *Râma*, also called *Balabhadra*; the latter is usually regarded as a manifestation of *Shiva*.

<sup>5</sup> The same applies to other races (Semitic, Turanian, etc.) imagined by ethnologists, whose classification has the disadvantage of not being based on any historical reality.

<sup>6</sup> We are not referring here to the Universal Spirit (*Âtmâ*), but only to the individual spirit, which some have also called the intellectual soul; this is the *νοῦς* of the Greeks, the Hebrew *נפש*. - We have also indicated the distinction, in human individuality, of the three pneumatic, psychic and hylic principles (see the study on *The Demiurge*); this division of the Microcosm corresponds, in its three terms, to that of the Macrocosm, discussed previously (1st year, no. 10, p. 215).



to the soul or psychic principle<sup>1</sup>, and the *Vaishyas* the belly, which corresponds to the body or hylic principle<sup>2</sup>. As for the role of the two higher castes, it can be said that that of the *Brâhmanas* consists essentially in contemplation (theory), and that of the *Kshatriyas* in action (practice)<sup>3</sup>. This is why, when we consider the castes, not only on an individual and social level, but, because of their very principle, in the totality of the states of being of Universal Man (who contains in himself all the possibilities of being), we regard the *Brâhman* as the type and representative of the category of immutable beings, i.e. beings superior to change and to all activity, and the *Kshatriya* as that of mobile beings, i.e. beings who belong to the domain of action<sup>4</sup>.

We know that the Universal Man, the *Adam-Kadmôn* of the Kabbalah, is identical to *Adhi-Manou*, and that the latter, considered as a manifestation of *Brahmâ* (or of the Creator Word), is *Pradjâpati*, the Lord of creatures, all of which he contains in principle, and which are considered to constitute his descendants<sup>5</sup>. It is therefore easy to understand why, according to the *Veda*, *Pradjâpati* begat the *Brâhmane* from his mouth<sup>6</sup>, the *Kshatriya* from his arm, the *Vaishya* from his hip, since we find here the correspondence with the ternary division of the body, as we have just indicated; as for the *Çoùdra*, he was born, under *Pradjâpati*'s feet, from the earth, which is the element in which bodily food is prepared.

It remains for us now to speak of the meaning of the colours that correspond to the different castes; but we will only give the most essential indications on this subject here, as we will have to come back to it in the rest of our study. First of all, white, the synthetic colour which potentially contains all the others, just as Unity contains all the numbers, is the colour which

<sup>1</sup> This second principle is what is called the animal soul, the ψυχῆ of the Greeks, the Hebrew נפש.

<sup>2</sup> To the body (גוף) must here be joined the vegetative soul (נפש), i.e. the principle of purely material life. - This imbalance occurs when each of the elements of the individual (or society) no longer performs the functions appropriate to its own nature.

<sup>3</sup> The words *theory* and *practice* are taken here in their strictly etymological sense; it is clear that the contemplation we are talking about is metaphysical, not mystical. We refer again to the study on *The Demiurge* (1st year, nos. 1 to 4) for what concerns the state of the *Yogi*, or of the being freed from action (a state comparable to the function of the *Brâhmane*).

<sup>4</sup> This is why a classification is extended to all beings, animate and inanimate, which corresponds to the caste distinction among human beings.

<sup>5</sup> See 1st year, no. 10, p. 181, note 2, and p. 187, note 3.

<sup>6</sup> In fact, the *Brâhman* is the depositary of the sacred Word, which constitutes Tradition; this Word, considered as the initiator of men, is called *Ilâ*, and is said to be the daughter of *Vaivaswata*, the actual *Manou*, each *Manou* playing in his particular cycle (*Manvântara*) the same role as *Adhi-Manou* in the totality of the *Kalpa*. Here, we are considering only *Adhi-Manou* in his manifestation in relation to a *Kalpa* (in the present *Kalpa*, this manifestation is *Swayambhouva*), a cycle in the course of which an indefinite series of possibilities of being develops, constituting a particular possibility, such as the material possibility (understood in all its extension). - The Greek name for *Pallas* is none other than *Pa-Ilâ*, the prefix *Pa* here having the same hieroglyphic meaning as the letter Π (letter of the Word) in the Watan and Hebrew alphabets.



symbolises the Principle before any manifestation, in its primordial undifferentiated unity; it represents the Father in the Christian Trinity; it corresponds to the letter **א** and to the centre of the circle in the Archeometer. Its first manifestation, its external affirmation (on the circumference), is yellow, the colour of the Word (the sacred Word) or the Son, which occupies the apex of the Trigon of the Earth of the Living: it symbolises spiritual Light, manifested at the summit of the *Merou* in the form of the Golden Triangle, a form which is that of the **ד** watan, the corresponding zodiacal letter, that of Capricorn, the domicile of Saturn, and the gateway to the ascending migrations of souls (via the North Pole)<sup>(1)</sup>, at the Winter solstice<sup>2</sup>.

This is why white is the colour of spiritual authority, the sacred colour of the initiatory centres that preserve Tradition in all its original integrity; it is therefore the colour of the *Brâhmanes*, as it was that of the Druids in the time of *Ram*<sup>3</sup>. Yellow is the colour of the envoys from the main centre to peoples belonging to races other than the one that is currently the repository of Tradition; it is also the sacred colour of the secondary centres that these envoys have established among these peoples<sup>4</sup>.

In the trine of the Land of the Living (which is entered through the initiatory birth), the other two colours are red, the colour of the Holy Spirit, and blue, the colour of the Celestial Virgin. Red here represents Administrative Power, which, to be regular, must proceed from Spiritual Authority, as the Holy Spirit proceeds from the Father<sup>5</sup>; it is therefore the colour of the *Kshatriyas*, and represents the active element<sup>6</sup>. Blue,

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<sup>(1)</sup> On the other hand, at the summer solstice, the sign of Cancer, home of the Moon (at the bottom of the Waters), is the gateway to the downward migrations of souls (through the South Pole); it can be said to be the gateway to Hell (lower states), while Capricorn is the gateway to Heaven (higher states). The conductor of ascending and descending souls is *Hermes Psychopompus*, the Egyptian *Anépou* (*Anubis*), "the guide to the paths beyond the grave".

<sup>2</sup> It's *Christmas* time, the Druidic *New-Hail* (new salvation or new peace), a celebration of the birth of Emmanuel, or the divine principle involuted in us (this is the exact meaning of the Hebrew **אלוהים**): "And the Word became flesh, and made his dwelling in us", says the Gospel of Saint John literally.

<sup>(3)</sup> The Roman Church has reserved the colour white for the Pope, to whom it attributes doctrinal authority; moreover, as we shall see, the tiara and the keys are also symbols borrowed from Brahmanism.

<sup>4</sup> In China, yellow is the colour attributed first to *Fo-Hi* and then to all his successors in the Middle Kingdom. In Tibet, the *visible* sacred colours are yellow and red, a point to which we shall return later. As for the Buddhists, although the adoption of the colour yellow gives them an outward appearance of regularity, it is no less true that, being heretics, they cannot claim any regular derivation from the orthodox centres. - What has just been said about the colour yellow shows why it cannot symbolise the *Vaishyas*; we shall see that their symbolic colour is blue, even when they are descended from the yellow *Dasyous*. This name of *Dasyous* is the common denomination given to all the peoples who occupied India before the *Ram* Cycle, some of whom were of the yellow race (assimilated to the *Vaishyas*), and others of the black race (assimilated to the *Çoudras*).

<sup>5</sup> We do not add "and of the Son", because this would only be true in the external manifestation, i.e., in the present application, for peoples who do not come directly under the main centre. It should be noted that this addition, introduced quite late in the *Creed* of the Roman Church, does not appear in that of the Greek Church.

<sup>6</sup> It was only after the schism of *Irshou* that red became the emblem of revolutions, because it was then that of the *Kshatriyas* who revolted against the authority of the *Brâhmanes*, and who, in place of the Ram of *Ram* (which had become the Lamb of *Lam*), wanted to substitute the Bull, which they placed at the head of their disarcheometrical alphabet. - We know that red corresponds to the letter **א** and to the sign of Taurus, while blue corresponds to the letter **ו** and to the sign of Virgo.

on the other hand, represents the plastic element, i.e., in this case, the material element; consequently, it is the colour of the *Vaishyas*<sup>1</sup>.

Finally, black, which is the negation of light, symbolises the caste of the *Çoùdras*, who do not exist from a spiritual point of view, since they do not participate in Tradition, or, to use another language, are not admitted into the Communion of Saints. These are the Hylics, who, not being marked with the seal of initiation, will be cast into the Outer Darkness, according to the Gospel, whereas those who have received the sacred Word, having been baptised in water and spirit (i.e. having reached the state of Psychics, then that of Pneumatics), will penetrate into the Kingdom of Heaven, where, as it is said in the Apocalypse, "they will stand before the throne of the Lamb, with whom they will live and reign for ever and ever".

*(To be continued).*

T.

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(1) At the time of the events immediately preceding the French Revolution, the white, red and blue colours, symbolising the first three castes, were used to symbolise the three corresponding classes of the nation: Clergy, Nobility and Third Estate (and this is the true origin of the French tricolour); but, unfortunately, these classes had none of the characteristics of the true castes. The three words *Liberté* (spiritual and intellectual), *Égalité* (moral or sentimental) and *Fraternité* (social in the purely material sense) must also be understood on the same three levels. It should not be forgotten that these three words constituted a Masonic motto, i.e. an initiatory formula, before being left to the incomprehension of the masses, who never knew their real meaning or true application.

## PRAYER AND INCANTATION

In a previous study (*La Religion et les religions*, 1<sup>re</sup> année, n°10), we said that religions are nothing but deviations from primordial Religion, deformations of traditional Doctrine, and that, by mixing the latter with considerations of a moral and social order, they have established a deplorable confusion between the metaphysical domain and the sentimental domain, and finally given the latter the preponderance, while retaining doctrinal claims that nothing justifies any longer. Since sentiment is essentially relative and individual (see *L'erreur métaphysique des religions à forme sentimentale*, by Matgioi, 1<sup>st</sup> year, n° 9), the result is that religions are particularisations of Doctrine, in relation to which they constitute heresies of varying degrees, since they all deviate to a greater or lesser extent from Universalism (as might be said of Catholicism, if this word had retained its etymological meaning, instead of taking on the special meaning we know it too).

We say heresies of varying degrees, because one can be a heretic in many ways and for many reasons; but heterodox opinions always stem from an increasingly accentuated tendency towards particularism, towards individualism<sup>1</sup>, substituting the diversity of illusory beliefs for the unity of certainty founded on metaphysical Knowledge, which alone is accepted by orthodoxy. For orthodoxy, infallibility belongs solely to the doctrine, which is universal and impersonal, never embodied in a man and represented only by pure symbols; it cannot in any way be attributed to individuals, and men only participate in it insofar as they speak in the name of the Doctrine; But religions, disregarding this, have pretended to invest an individual with the infallible character, and then, after confusing spiritual authority with material Power, have gone so far as to grant the former to all men indiscriminately and to the same degree<sup>2</sup>. At the same time, the Sacred Books have been translated into vulgar languages, and these translations, becoming more and more false the further they deviate from the primitive text, end up, through anthropomorphism (a totally individualistic conception), in materialism and the negation of esotericism, that is to say of true Religion.

But perhaps the most important character, the one found at the origin and at the heart of all religions, is sentimentalism, the exaggeration of which constitutes what is usually called mysticism.

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<sup>1</sup> It is clear that we are dealing here with individualism only from the doctrinal point of view, and not at all from the social point of view; the two fields must, as always, remain profoundly separate.

<sup>2</sup> Thus anarchy, even though it presents itself as a reaction against absolutism, is nevertheless, from the intellectual point of view, nothing but a product of the same errors pushed to their extreme consequences; the same could be said of materialism seen in relation to mysticism, which it claims to oppose, whereas in reality it is often no more than a simple transposition of it.

It is sentimentalism, in particular, which we find, together with the anthropomorphism from which it hardly differs, as the starting point for prayer as it is understood in the religions of the world. Sentimentalism, in particular, is the starting point of prayer as it is understood in exoteric religions, along with the anthropomorphism from which it hardly ever departs: it is, of course, only natural that human beings should seek to obtain, if possible, certain individual favours, both material and moral; but what is much less natural is that, instead of turning to social institutions, they should ask extra-terrestrial entities for these favours.

This requires some explanation, and on this point we must make a very clear distinction between prayer and what we will call incantation, using this term for want of a more precise one, and reserving the right to define it exactly later. We must first explain how we can understand prayer, and under what conditions it can be accepted by orthodoxy.

Let us consider a community of some kind, whether religious or simply social: each member of this community is bound to it to a certain extent, determined by the extent of the community's sphere of action, and, to this same extent, he must logically participate in return in certain advantages, entirely material in some cases (such as that of present-day nations, and associations based on pure and simple solidarity), but which may also, in other cases, relate to non-material aspects of the individual (consolations or other favours of a sentimental nature, and sometimes even of a higher order, as we shall see later), or, while material, can be obtained by apparently immaterial means (obtaining a cure through prayer is an example of the latter case). We are speaking of the individual's modalities only, for these advantages can never go beyond the individual domain, the only one reached by communities, whatever their character, which do not devote themselves exclusively to the teaching of pure Doctrine, and which are preoccupied with contingencies and special applications of practical interest from some point of view.

In addition to the purely material means of action in the ordinary sense of the word, each community can therefore be said to possess a force made up of the contributions of all its members, past and present, and which, consequently, is all the greater the older the community and the greater the number of its members. Each of these members will be able, when he needs to, to use part of this force for his own benefit, and all he has to do is bring his individuality into harmony with the whole of the community of which he is a part, a result he will achieve by observing the rites, i.e. the rules established by the community and appropriate to the various circumstances that may arise. So, if the individual formulates a request, he will address it to the spirit of the community, which can be called, if you like, its god or supreme entity,

but on condition that we do not regard these words as designating a being that exists independently and outside the collective itself.

Sometimes, the force we have just been talking about can be concentrated in a particular place and symbol, and produce sensible manifestations there, like those reported in the Hebrew Bible about the Temple of Jerusalem and the Ark of the Covenant, which played this role for the people of Israel. It is also this force which, in more recent times, and still today, is the cause of the so-called miracles of religions, for these are facts which it is ridiculous to try to deny against all evidence, as many do, when it is easy to explain them in a perfectly natural way, by the action of this collective force <sup>1</sup>. Let us add that we can create particularly favourable circumstances for this action, which will be provoked, as it were, at will, by those who are the dispensers of this force, if they know its laws and if they know how to handle it, in the same way that the physicist or chemist handles other forces, in accordance with the respective laws of each of them. It is important to note that we are dealing here only with purely physical phenomena, perceptible by one or more of the five ordinary senses; such phenomena are, moreover, the only ones that can be observed by the mass of people or believers, whose understanding does not extend beyond the limits of bodily individuality.

The advantages obtained by prayer and the practice of the rites of a social or religious group (rites which have no initiatory character) are essentially relative, but are by no means negligible for the individual; he would therefore be wrong to deprive himself of them voluntarily, if he belongs to some group capable of providing them. Thus, it is in no way blameworthy, even for a person who is something other than a simple believer, to comply, for a self-interested (since individual) purpose, and without any doctrinal consideration, with the prescriptions of any religion, provided that he only attributes to them their just importance. Under these conditions, prayer, addressed to the collective entity, is perfectly lawful, even with regard to the most rigorous orthodoxy; but it is no longer lawful when, as is the most frequent case, the person praying believes he is addressing an external being with an independent existence, for prayer then becomes an act of superstition.



The foregoing information will help us to understand what we are now saying about incantation; but first of all we must point out that what we call incantation has nothing in common with the magical practices to which the same name is sometimes given, since what really constitutes a magical act is, under the conditions we have described, prayer or the performance of other equivalent rites. The incantation we are talking about, at

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<sup>1</sup>It is clear that miraculous events cannot in any way be contrary to natural laws; the ordinary definition of a miracle, implying this contradiction, is absurd.

On the contrary, it is not a request, and does not presuppose the existence of any external thing, because exteriority can only be understood in relation to the individual; it is an aspiration of the being towards the Universal, with the aim of obtaining what we might call, in somewhat theological language, a spiritual grace, that is to say an inner illumination, which will be more or less complete depending on the case. We use the term "incantation" because it is the one that translates most accurately the idea expressed by the Sanskrit word *mantra*, which has no exact equivalent in Western languages. On the other hand, in Sanskrit, as in most other Eastern languages, there is no word that corresponds to the idea of prayer, and this is easy to understand since, where religions do not exist, the obtaining of individual benefits, even with the help of certain appropriate rites, is a matter for social institutions alone.

The incantation, which we have defined as all interior in principle, can however, in a large number of cases, be expressed externally by words or gestures, constituting certain initiatory rites, and which must be considered as determining vibrations which have a repercussion throughout a more or less extended domain in the indefinite series of states of being. The result obtained may, as we have already said, be more or less complete; but the final goal to be reached is the self-realisation of Universal Man, through the perfect communion of the totality of the states of being, harmoniously and in accordance with a hierarchy, in complete fulfilment in both senses of magnitude and exaltation<sup>1</sup>.

This leads us to establish another distinction, by considering the various degrees to which one can reach according to the extent of the result obtained by striving towards this goal, and which could be considered in a way as so many initiatory degrees. And first of all, at the bottom and outside this hierarchy, we must place the crowd of profane people, that is to say all those who, like the simple believers of religions, can only obtain results in relation to their bodily individuality, and within the limits of this portion of individuality, since their consciousness goes neither further nor higher than the domain enclosed within these restricted limits. However, among believers, there are a small number who acquire something more (and this is the case of some mystics, who could be considered more intellectual than the others): without leaving their corporeal individuality, they indirectly perceive certain realities of a higher order, not as they are in themselves, but translated symbolically and in sensible form. These are still phenomena, i.e.

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<sup>1</sup>This sentence contains the expression of the esoteric meaning of the sign of the cross, symbol of this double blossoming of being, horizontally, in the breadth or extension of integral individuality (indefinite development of a particular possibility, which is not limited to the corporeal part of individuality), and vertically, in the indefinite hierarchy of multiple states (corresponding to the indefiniteness of the particular possibilities included in Universal Man). - At the same time, this shows how Communion, an eminently initiatory rite, must be understood in principle. The symbolic representation of Communion has lost this character only as a result of a regrettable confusion on the part of exoteric religions, which constitutes, strictly speaking, a profanation.

they are hyperphysical phenomena, which cannot be observed by everyone, and which sometimes give rise to certainties in those who perceive them. These certainties are always incomplete, but they are nonetheless superior to the pure and simple belief they replace. This result, which may be called a symbolic initiation in the proper sense of the term (to distinguish it from the real and effective initiation we are about to discuss), is obtained passively, i.e. without the intervention of the will, and by the ordinary means indicated by religions, in particular by prayer and the accomplishment of prescribed works<sup>1</sup>.

At a higher level are those who, having extended their consciousness to the extreme limits of integral individuality, manage to perceive directly the higher states of their being, but without actually participating in them; this is a real initiation, but still entirely theoretical, since it does not lead to the possession of these higher states. It produces certainties that are more complete and more developed than the previous one, because it no longer belongs to the phenomenal domain; but, here again, these certainties are received only at the whim of circumstances, and not as a result of the conscious will of the person who acquires them. He can therefore be compared to a man who knows light only by the rays that reach him (in the previous case, he knew it only by reflections, or shadows projected into the field of his restricted individual consciousness, like the prisoners in Plato's symbolic cave), whereas to know light perfectly in its "intimate reality", we have to go back to its source, and identify with that source itself.

This last case is that which corresponds to the fullness of real and effective initiation, that is, to the conscious and voluntary taking of possession of the totality of the states of being, in the two senses we have indicated. This is the complete and final result of incantation, quite different, as we can see, from any that mystics can achieve through prayer, for it is nothing other than perfect understanding and certainty, implying complete metaphysical Knowledge. The true *Yogi* is one who has reached this supreme degree, and who has thus realised in his being the total possibility of Universal Man.

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<sup>1</sup>In Sanskrit, the name *Bhakti-Yoga* is given to a lower and incomplete form of *Yoga*, which is realised either by works (*karma*) or by any other means of acquiring merit, i.e. of achieving individual development. Although it cannot go beyond the realm of individuality, this realisation is something more than the one we have just been talking about, because it extends to integral individuality, and no longer only to bodily individuality; but it can never be equivalent to total communion in the Universal, which is *Rāja-Yoga*.

THE ARCHAEOMETER<sup>(1)</sup> (Continued)

To the foregoing exposition of the institution of castes, seen as the essential basis of synarchical organisation, it must not be objected, as some do, that Christianity abolishes these distinctions and deprives them of their *raison d'être*, for it has obviously not done away with the differences of individual nature between men, differences from which result precisely the distinctions of which we are speaking<sup>2</sup>. Moreover, if the *Christos* principle, that is, the Redeeming Word (an aspect of *Vishnu*)<sup>3</sup>, manifested itself to mankind nineteen centuries ago<sup>4</sup>, it was, according to the very words of the Gospel, "to fulfil the Law, not to destroy it". Now, this fulfilment of the Law consists in its universalisation for the *Mlechhas* of the West<sup>5</sup>, among whom the Jews alone were then responsible for its preservation.

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<sup>1</sup> A person whom we will not do the honour of naming has taken the liberty of reproducing in a certain review, without indicating the source, fragments of the present study already published here, distorting them by gross errors which render them almost incomprehensible. We despise people of this sort too much to pay the slightest attention to their more than incorrect procedures; it is enough for us to point them out to our readers, in order to warn them against such elucidations.

(Editor's note).

<sup>2</sup> Equality from the material and social point of view is obviously impossible; we have indicated the different areas to which the three terms *Liberté*, *Égalité*, *Fraternité* apply (2e année, n(o) 1, p. 20, note).

<sup>3</sup> The root of the Greek word *Χριστός* is found in Sanskrit *Çri*, which expresses an idea of excellence (*çreyas*), of which the consecration of the individual by the priestly or royal anointing is the sensitive sign. The word *Çri* is placed before certain proper names as a kind of title, rather similar to the Hebrew *שדך*, which is translated as "anointed", as *Χριστός*. Used alone, *Çri* is more particularly a designation of *Vishnu*; similarly, its feminine form *Çrî* is one of the names of *Lakshmi*, the *Shaktî* or Productive Energy of *Vishnu*. - It should not be forgotten that the Greek letter *χ*, the initial of *Χριστός*, is phonetically equivalent, not to *k*, but to the German soft *ch*.

<sup>4</sup> The year 1912 will end a period of 19 centuries, or 100 *Saros* (see 1st year, no. 11, p. 246), since the first manifestation of Christ to the Doctors of the Jewish Law. On the other hand, the year 1910 marked the end of another period of 1840 years, beginning with the destruction of Jerusalem by the Romans in the year 70 of the Christian era (see 1st year, no. 9, p. 189, note 2); the half-duration of the precession of the equinoxes, which is 12882 ½ years, comprises seven periods of 18 years, plus 2 ½ years; we will say later what this cycle of 12882 ½ years represents, and particularly that of which the seventh and last part (of 1840 years) corresponds to the dates we have just indicated; by adding to it the 2 ½ years which remain after the division by 7, we still obtain the final date of 1912. - We ask readers to consider these dates and cycles only as referring to symbolic numbers, not necessarily to external events, and therefore not to see anything prophetic in them; moreover, it is not our place to concern ourselves in any way with the possible application of numbers to divination.

<sup>5</sup> The word *Mlechhas* is usually translated as "Barbarians", but like the latter expression, it does not have an unfavourable meaning; the verbal root *mlechh* simply means "to speak in an unintelligible way" (for the person using this word), i.e. to speak a foreign language. According to Brahmanic tradition, the ninth manifestation of *Vishnu* in the present cycle was to be a *Mlechha-Avatâra*, a descent among the Western peoples; this is in opposition to the claim of the Buddhists, who wanted to see this manifestation in *Çakya-Mouni*. The word *Avatâra*, derived from *ava*, below, and *trî*, to cross, properly means descent (of the Principle into the manifested Universe).



And if it is true that the prescriptions special to the Jewish people would have no reason to exist among other peoples <sup>1</sup>, the same cannot be said of the fundamental principles which constitute the very essence of the Law.

Another important remark we must make here is that royal investiture, conferred by the direct representatives of Tradition, i.e. by the priestly caste<sup>2</sup>, constitutes, strictly speaking, Divine Right<sup>3</sup>, without which there can be no regular kingship. If this idea of Divine Right has, in recent times, undergone certain deviations in the West, all the more regrettable because they tend to legitimise the abuses of absolutism, the fault lies not with Tradition, but with the incomprehension of individuals who, not being the immediate possessors of this Tradition, nevertheless claim the right to apply it, and naturally apply it badly<sup>4</sup>; This is true, moreover, in all cases where there is any question of an attack on orthodoxy.

But we must now leave this subject, on which much remains to be said, to return to considerations more directly related to the Archaeometer. We shall see later, however, that the indications we have just given were necessary, and we shall have to add to them later on other general notions about the traditional Doctrine and its preservation through the various successive periods of terrestrial humanity, up to the present time.

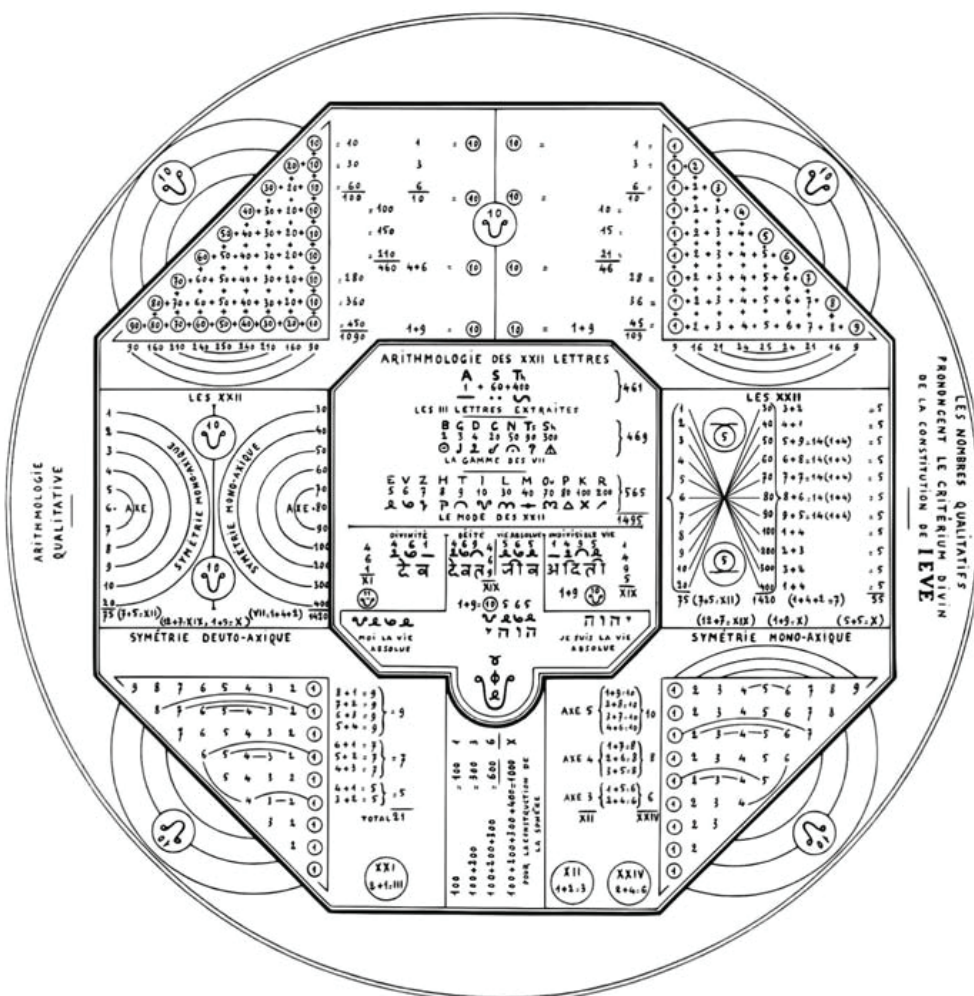
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<sup>1</sup> But, of course, these prescriptions are in no way abolished for the Jewish people. On the other hand, it would be easy to find in the Jewish people the correspondence between the four fundamental castes and their distribution in the zodiacal division of the twelve tribes.

<sup>2</sup> It must be pointed out that the *Brâhmanes* are by no means 'priests' in the ordinary sense of the word, for there could be no priests unless there were something analogous to Western religions, which does not exist in the East (see *Religion and Religions*, 1st year, no. 10). The functions of the priestly caste consist essentially in the preservation of the traditional Doctrine, and in the initiatory teaching through which this Doctrine is regularly transmitted.

<sup>3</sup> It should be noted in this connection that "Divine Right", in its most universal sense, is designated in Arabic by the word *El-Haqqu* (see *Epistle on the Manifestation of the Prophet*, note 6; 2nd year, no. 1, p. 22), and that this word is identical with the Hebrew root  $\text{קן}$ , which is, as we have said, the hieroglyphic sign of royal power (2nd year, no. 1, p. 15, note 3).

<sup>4</sup> The coronation of kings was, in the modern West, a memory and a remnant of the investiture of Divine Right ; but it is easy to understand the disadvantages that were bound to result, on the one hand, from the fact that this investiture was conferred by a clergy having none of the characteristics of the true priestly caste, and, on the other hand, from heredity being laid down as a principle, instead of being only accidental, and not necessary in law (see 2nd year, no. 1, p. 12). - The true Divine Right gives the individual who is clothed with it a character that makes him a participant in the Divine Will (conceived as universal Will), and it cannot be separated from the expression of this Will, with which it is indissolubly associated, according to the well-known formula: *Deus meumque Jus*, "God and my Right" (motto of the 33rd degree of Scottish Masonry).



The first question we have to study now relates to the arithmology of the XXII letters of the Watan alphabet; we give here the synthetic figure summarising this arithmology, and showing how the numbers, considered qualitatively, pronounce the divine criterion of the constitution of IEVE<sup>1</sup>. In the centre are indicated the numerical values of the XXII letters, divided into three categories, as we indicated earlier<sup>2</sup>: the III extracted letters, which are the mother or constituent letters<sup>3</sup>, and the XIX letters appearing in the Archaeometer, these latter comprising themselves the Range of the VII

<sup>1</sup> See the off-text plate in this issue; for everything that follows, please refer to this plate.

<sup>2</sup> See 1st year, no. 10, p. 210.

<sup>3</sup> A special study has already been devoted to these three letters (1st year, no. 10, p. 213 to 219).

and the Mode of the XII zodiacals<sup>1</sup>. This number 19, equal to  $12 + 7$ , gives 10 by reduction, i.e. by addition of the digits of which it is formed<sup>2</sup>. Below the letters are written their numerical values<sup>3</sup>, with the sum of the values of the letters of each of the three categories, and the total sum:  $461 + 469 + 565 = 1495$ <sup>4</sup>, a number which still gives (as, moreover, does its second element 469) 19 by a first reduction, and 10 by a second. We do not need to return to this point, as we have already explained it and the meaning of the Sanskrit words formed by the letters corresponding to the respective digits of these four sums, which in the figure are written below these digits, themselves transcribed in the Watan alphabet<sup>5</sup>. Let's just remember that these words are : *Dêva*, divinity; *Dêvata*, deity; *Jîva*, universal life, or absolute life (considered in principle, independently of its individualised manifestations); *Aditî*, indivisible life. Finally, 469, the sum of the values of the planetary VII, being reduced to 10, the number of the letter ' , and the figures of 565, the sum of the values of the zodiacal XII, corresponding respectively to the three letters יהוה, we thus have the divine Tetragrammaton יהוה, which, in the figure, is written in the Watan and Hebrew alphabets, and is interpreted as "I, the absolute Life", or "I am the absolute Life".

Indeed, the letter ' and its equivalents mark the affirmation of Being: *Ya*, *I*; they call forth the Word. In Hebrew, the name *Iah* (יה) designates God asserting Himself, entering into action through His Word, that is, the Divine Power manifesting itself<sup>6</sup>. In Sanskrit, *Ya* indicates the Unitive Power, the Giving Power, the Power of Sacred Meditation, the Emissive of Going and the Remissive of Returning. It is also the Feminine Principle Power and, in a lesser sense, the designation of the female sex (symbolised by the *Yoni*), as this letter (equivalent to Y or I consonant)<sup>7</sup>

<sup>1</sup>These expressions *scale* and *mode* refer to the musical correspondences shown in the main figure of the Archéomètre (plate outside the text in No. 9 of the 1st year), but which we have not yet mentioned, reserving their study for later (see No. 9, p. 184).

<sup>2</sup>This operation is usually referred to as "theosophical reduction", a strange name which we do not think is justified. On the other hand, the sum of all the whole numbers taken consecutively (arithmetic progression of reason 1) from unity up to and including this number is also called the "theosophical root" of a number; in general, this sum is reduced until one of the first ten numbers is found in its place. In fact, by successive reductions, each of which is performed on the result of the previous one, it is always possible to obtain a single-digit number; if this requires several reductions, they can be considered as reductions of different degrees, and the degree of each reduction will be determined by the order in which the operations are performed.

<sup>3</sup> These numerical values, which are the same as those of the corresponding Hebrew letters, are shown in the second column (from the left) of the table on p. 186 (1st year, no. 9). It should be noted that, for each letter, the alphabetical order and the numerical value give the same number by reduction; the numerical value has only one significant digit, only one for the first nine letters, followed by a zero for the next nine, and two zeros for the last four.

<sup>4</sup> In the three partial sums, each of which contains three digits, the middle digit is the same: 6, the conjunctive character of which we shall return to later.

<sup>5</sup>For this explanation, see 1st year, no. 10, pp. 212 and 213.

<sup>6</sup>On this name יה and its number 15, see also 1st year, no. 11, p. 240, note.

<sup>7</sup> In Sanskrit, any consonant written without modification is considered to be followed by the vowel *a*, the sound of which is defined as that emitted by the organs of speech when they are in their normal position; all other sounds therefore proceed from this primordial sound *a*, since they are produced by various modifications of the organs of speech from this normal position, which is naturally their resting position. This is why the letter A is the first letter of the alphabet and represents the supreme Unity; this is very important to consider for the explanation of the sacred trigrammatic syllable AUM, which we will discuss later.

is, as we have already said on several occasions, a feminine sign: it corresponds to divine Wisdom, to the Queen of Heaven of the ancient Patriarchs and of the Litanies of Mary Assumptionate. We have also said that the letter ם is the Royal of the archaeometric, solar and solaro-lunar alphabets <sup>1</sup>, and this is made manifest by the arithmological figure we are studying. It is the first letter of the names of the Father and the Son: they are consubstantial in it. Its note is the fundamental G, on which all sonometry and the entire musical system of the Archaeometer, which we will study later, are based. Its colour is blue<sup>2</sup>, its zodiac sign Virgo<sup>3</sup>, its planet Mercury, its Archangel *Raphael Trismegistus*, also called *Hamaliel* by the Chaldeans. In the liturgical year, it corresponds to the time of the Assumption (15 August)<sup>4</sup>.

The letter ם has as its antagonist the letter ך, the Royal of the lunar and disarcheometric alphabets; this is the key to *IEVE's Book of Wars*, "wars of the Royal I or Y against the usurper M"<sup>5</sup>. This letter ך no longer responds to the *Ya*, the *I*, which commands the Word, but to the *Me*, the *I*, which withdraws into itself. It no longer corresponds to the Divine Principle or the Divine Biology where all life immanates for Eternity, but to the Natural Origin and the Embryogenic Physiology of the World, from which all existence emanates temporally. It no longer relates to the Wisdom of God, in whom all thought is a principial being, but to human Mentality, in whom all conception is abstract<sup>(6)</sup>: it is the *Pallas* of Orphic doctrine<sup>7</sup>, the *Menerva* or *Minerva*, the feminine *Manou* of Etruscan doctrine<sup>8</sup>. In Sanskrit, *Ma* indicates Time, Measure, Mother (in Hebrew מם), Passivity, Reflected Light, Reflection, Death. *Mā*<sup>9</sup> expresses negation<sup>10</sup>; as a root

<sup>1</sup> See 1st year, no. 9, p. 190.

<sup>2</sup> In this connection, it should be noted that the colour blue has always been attributed, even by simple inspiration, to the dress of the Assumption of the Blessed Virgin, as have white and yellow to that of the infant Jesus, and red to the Ionic Dove and to the seven tongues of fire of the Holy Spirit (these seven tongues of fire symbolise what theologians call the seven gifts of the Holy Spirit).

<sup>3</sup> Today, this sign is represented by F, i.e. by the letter M, the initial of *Mariah* (here substituted for the Celestial Virgin, whose manifestation she is), to which an ear of corn is attached.

<sup>4</sup> For the correspondence between liturgical feasts and zodiac signs, see the figure on p. 244.

<sup>5</sup> Saint-Yves d'Alveydre, *Notes sur la Tradition Cabalistique*. - There is something analogous here to *Fo-Hi's Yi-King*, which is the "Book of Changes in the Circular Revolution". We know that the number 13, which corresponds to ך, indicates destruction and also, consequently, change, transformation (destruction of form). Note also that the letters ם and ך occupy symmetrical positions in relation to the middle of the alphabet (see below, on mono-axial symmetry).

<sup>6</sup> In Greek, the word Μήνη designates the Moon, which reflects the light of the Sun, just as Mentality reflects intellectual and spiritual Light. - The difference indicated here between the principles symbolised by the letters ם and ך (which, for the Watan alphabet, are two feminine principles) is analogous to that between Universal Man and individual man.

<sup>7</sup> For the meaning of the name *Pallas*, see 2nd year, no. 1, p. 18, note 2.

<sup>8</sup> For the meaning of *Manou's* name, see 1st year, no. 9, p. 181, note 1.

<sup>9</sup> The vowel *ā* (long A) is, in Sanskrit, a doubling of the primordial sound *a*; it is most often a feminine ending, as is the vowel *ī*, which is also a doubling of the short *i* (see Ireannée, n(o) 10, p. 213, note 1). We may add that, from an ideographic point of view, *i* designates the impetus of Prayer and Adoration, and also the action of starting, going and returning (to go is also said *ire* in Latin); *ī* indicates the action of praying and adoring, as well as its correspondence with the Being we pray to and the Principle we adore; this must be added to what we said a little earlier about the consonant *Ya*.

<sup>10</sup> In Greek, negation is also expressed as μή.

verb <sup>1</sup>, it means to measure, to distribute, to give, to shape, to produce, to resonate, to resound. In Hebrew, the letter מ indicates embryogenic Power, development in Time and Space; this same letter also expresses possibility, questioning<sup>2</sup>; finally, we have seen that it represents the element water (3) מים. Its note is D, its colour is sea green, its zodiac sign is Scorpio<sup>4</sup>, its complementary constellation is the Dragon of Celestial Waters, and its planet is Mars. His Angel is twofold: *Kamaël* (5), the physical Love of the Species, presiding over Generation; *Samaël*, presiding over Death which is its consequence<sup>6</sup>. In the liturgical year, it corresponds to All Saints' Day and the celebration of disembodied souls (1 and 2 November).

After this digression, let's return to the figure which sums up the whole of qualitative arithmology, and of which we have only considered the central part<sup>7</sup>.

(To be continued).

T.

<sup>1</sup>In Sanskrit, the verbal root is called *dhâtou*, fixed or crystallised form; in fact, it is the fixed or invariable element of the word, representing its immutable essence, to which are added secondary and variable elements, representing accidents (in the etymological sense) or modifications of the main idea.

<sup>2</sup>Hence the interrogative pronouns מ, who? and מה, what? On the other hand, the letter מ, used as a prefix, indicates origin, provenance. - Note also that the two letters מ and נ combine to form the ending מן of the masculine plural, the second, in its final form נ, becoming a collective sign.

<sup>3</sup>See what we said about the three letters forming the word מנש (1<sup>st</sup> year, n<sup>o</sup>) 10, p. 218, note 2). In Arabic, *Ma* also means water. - The Hebrew form מים is a dual: the double Waters, i.e., in the metaphysical sense, the upper Waters and the lower Waters; in the physical sense, we know that water is chemically composed of two elements: hydrogen and oxygen. It is worth making a rather curious remark in this respect: the constituent formula of water (assuming, of course, that the chemical notation has only a purely symbolic value) is H<sup>(2)</sup>O, or rather H.OH, where the first element H can be replaced (indirectly in practice) by a metal (giving rise to a base), while the OH radical remains intact; if we represent oxygen, the active element, by י, and hydrogen, the passive element, by נ, this formula H.OH becomes precisely identical to the word מים, the isolated and replaceable element H then being represented by the initial מ, and the OH radical by the ending נ.

<sup>4</sup>This sign is represented today by H, which is still reminiscent of the letter M.

<sup>5</sup>In Sanskrit, *Kâma* means Desire (see 1<sup>re</sup> année, n<sup>o</sup>) 10, p. 215, note 2); he is said to be the son of *Mâyâ*.

<sup>6</sup>In Sanskrit, Love is signified by two words of opposite meaning, both of which contain the letters M and R as consonants, i.e. the first two zodiacal letters of the Triangle of the Great Waters. The first word is *Mâra*, which also means Death (from the root *mri*, to die); Love here is the cosmic, and therefore fatal, Attraction of the sexes within the banal unity of the Species; its object is not the happiness of individuals, but bodily reproduction, and, consequently, the mortality of the vegetable, animal and human kingdoms. The second word is *Amra*, which literally means Immortality (from *a* privative, and *mri*, to die); Love here is the divine Attraction, therefore providential, of bisexual souls, through the body; this power has in view only the happiness of individuals through their free mutual election; it frees them from the hereditary fatalities of the Species. This is why Moses says: "You shall leave your father and your mother and follow your wife, and you shall both be one organic being". What is at stake here, then, is the supreme individuation and Autonomy of Man and Woman, and consequently their Immortality in the Living God Himself. - Strictly speaking, the word "Love" should only be used in the second sense, because the Latin *Amor* is identical to the Sanskrit *Amra*.

<sup>7</sup>Lack of space obliges us to defer the rest of the explanation of this plate to the next issue.

## THE SYMBOLISM OF THE CROSS

In our study of *Prayer and Incantation*, we showed that the sign of the Cross symbolises the full development of the being in both senses of magnitude and exaltation, that is, the complete realisation of Universal Man<sup>1</sup>. This is why, moreover, the Kabbalah characterises the Adam Kadmon by the Quaternary, which is the number of the Emanation, and which produces the Millennium, the total manifestation of the principal Unity, which it contained in potential, being itself the expansion of this Unity; the Quaternary in action is, in fact, represented by the Cross<sup>2</sup>. This clearly proves that the Cross is not only, as some authors have claimed, "a symbol of the crucial junction formed by the ecliptic and the equator", and "an image of the equinoxes, when the Sun, in its annual course, successively covers these two points"<sup>3</sup>". It is undoubtedly this, but it is also something else; and even if it is this, it is because astronomical phenomena must themselves be considered as symbols, and that we can find in them, as in all things, and in particular in corporeal man, the similitude of Universal Man, each of the parts of the Universe, world or individual being, being analogous to the Whole<sup>4</sup>.

On the other hand, we have said that bodily individuality is only a portion, a modality of integral individuality, and that this individuality is capable of indefinite development, manifesting itself in modalities whose number is also indefinite. Each modality is determined by a set of conditions, each of which, considered in isolation, can extend beyond the domain of that modality, and then combine with different conditions to constitute the domains of other modalities, part of the same integral individuality, each of which domains can moreover contain analogous modalities belonging to an indefinite number of other individuals, each of which, in turn, is a state of one of the beings of the Universe. The whole of the domains containing all the modalities of an individuality, domains which, as we have just said, are indefinite in number, and each of which is still indefinite, this whole, we say, constitutes a degree of universal Existence, which, in its entirety, contains an indefiniteness of individuals.

We can represent this degree of Existence by a horizontal plane, extending indefinitely along two dimensions, which correspond to the two

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<sup>1</sup> See the note on p. 26 (2nd year, no. 1). - To complete what we have said about the rite of Communion, we can add the following: the Hierurgy or the Mass is not, in reality, either a prayer or a magical act, but it constitutes, strictly speaking, an incantation, in the sense we have given to this word.

<sup>2</sup> See our *Remarks on the Production of Numbers* (1st year, no. 8, p. 156).

<sup>3</sup> Ragon, *Ritual of the Grade of Rosicrucian*, p. 25 to 28.

<sup>4</sup> For the astronomical significance of the Cross, see the study on the *Archaeometer*, in particular p. 187 (1st year, no. 9) and p. 245 (1st year, no. 11). - It is worth remembering that it was this interpretation, inadequate if exclusive, that gave rise to the all-too-famous theory of the "solar myth", reproduced to this day by the main representatives of the "science of religions".



indefinites that we have to consider here: on the one hand, that of the individuals, which can be represented by the set of straight lines parallel to one of the dimensions, defined, if you like, by the direction of the intersection of the horizontal plane with a frontal vertical plane; and, on the other hand, that of the domains particular to the different modalities of the individuals, which will then be represented by the set of straight lines in the horizontal plane perpendicular to the previous direction, that is to say parallel to the visual or anteroposterior axis, the direction of which defines the other dimension. Each of these two categories comprises an indefinite number of parallel straight lines, all indefinite; each point on the plane will be determined by the intersection of two straight lines belonging respectively to these two categories, and will therefore represent a particular modality of one of the individuals included in the degree under consideration.

Universal Existence, although unique in itself, is multiple in its manifestations, and comprises an indefinite number of degrees, each of which can be represented, in a three-dimensional expanse, by a horizontal plane. We have just seen that the section of such a plane by a vertical front plane represents an individual, or rather, to speak in a more general and at the same time more exact way, a state of a being, a state which can be individual or non-individual, according to the conditions of the degree of Existence to which it belongs. This being comprises an indefinite number of states, represented then by all the horizontal lines of the plane, whose verticals are formed by the sets of modalities that correspond to each other in all these states. Moreover, there is an indefiniteness of such planes, representing the indefiniteness of beings contained in the total Universe.

So we see that, in this three-dimensional geometrical representation, each modality of a state of being is only indicated by a point; yet it too is capable of developing in the course of a cycle of manifestation involving an indefinite number of modifications: for the bodily modality of our present human individuality, for example, these modifications will be all the moments of its existence, or, which amounts to the same thing, all the gestures it performs in the course of this existence. To represent these modifications, we would have to represent the modality in question, not by a point, but by a whole straight line, each point of which would be one of these modifications, taking care to note that this straight line, although indefinite, is limited, as is any indefinite, and even, if we can express it this way, any power of the indefinite. Simple indefiniteness is represented by the straight line, double indefiniteness, or indefiniteness to the second power, by the plane, and triple indefiniteness, or indefiniteness to the third power, by the three-dimensional expanse. If, then, each modality is represented by a straight line, a state of being, comprising a double indefiniteness, will now be represented, in its entirety, by a horizontal plane, and a being, in its entirety, will be represented by a three-dimensional expanse.

In this new representation, which is more complete than the first, we see first of all that three straight lines pass through each point of the area under consideration

Each point could therefore be taken as the vertex of a trirectangular trihedron, constituting a system of coordinates to which the whole area would be related, and whose three axes would form a three-dimensional cross. Suppose the vertical axis of this system is determined; it will meet each horizontal plane at a point, which will be the origin of the rectangular coordinates to which the plane will be related, and whose two axes will form a two-dimensional cross. We can say that this point is the centre of the plane, and that the vertical axis is the locus of the centres of all the horizontal planes; any vertical, i.e. any parallel to this axis, also contains points that correspond to each other in these same planes. If, in addition to the vertical axis, a particular horizontal plane is determined, the trirectangular trihedron we have just been talking about will also be determined by it. There will be a two-dimensional cross, formed by two of the three axes, in each of the three coordinate planes, one of which is the horizontal plane under consideration, and the other two of which are two orthogonal planes each passing through the vertical axis and through one of the two horizontal axes; and these three crosses will have as their common centre the vertex of the trihedron, which is the centre of the three-dimensional cross, and which can also be considered as the centre of the extent. Each point could be the centre, and we can say that it is in potential; but, in fact, a particular point must be determined, and we will say how later, so that we can trace the cross, i.e. measure the whole expanse, or, analogically, realise the total understanding of being.

In this new three-dimensional representation, in which we have considered only one being, the horizontal direction along which the modalities of all the states of this being develop implies, as do the vertical planes parallel to it, an idea of logical succession, while the vertical planes perpendicular to it correspond, correlatively, to the idea of logical simultaneity. If we project the entire expanse onto whichever of the three coordinate planes is in the latter case, each modality of each state of being will be projected onto a point on a horizontal line, and the state whose centre coincides with that of the total being will be represented by the horizontal axis located in the plane onto which the projection is made. We are thus brought back to our first representation, that in which the being is situated in a vertical plane; a horizontal plane can then again be a degree of universal Existence, comprising the entire development of a particular possibility, the manifestation of which constitutes, as a whole, what we can call a Macrocosm, whereas, in the other representation, it is only the development of this same possibility in a being, which constitutes a state of this being, integral individuality or non-individual state, which we can, in all cases, call a Microcosm. But the Macrocosm itself, like the Microcosm, is, when considered in isolation, only one of the elements of the Universe, just as each particular possibility is only one element of the total Possibility.



That of the two representations which relates to the Universe can be called, to simplify the language, the macrocosmic representation, and that which relates to a being, the microcosmic representation. We have seen how, in the latter, the three-dimensional cross is drawn: the same will be true in the macrocosmic representation, if we determine the corresponding elements, i.e. a vertical axis, which will be the axis of the Universe, and a horizontal plane, which we can designate, by analogy, as its equator; and we must point out that each Macrocosm here has its centre on the vertical axis, as each Microcosm had in the other representation.

We can see, from what has just been explained, the analogy that exists between the Macrocosm and the Microcosm, each part of the Universe being analogous to the other parts, and its own parts being analogous to it too, because they are all analogous to the total Universe, as we said at the beginning. It follows that, if we consider the Macrocosm, each of the defined domains it comprises is analogous to it; similarly, if we consider the Microcosm, each of its modalities is also analogous to it. Thus, in particular, the corporeal or physical modality of our present human individuality can symbolise that same individuality considered in its entirety, if we make its three parts, head, chest and abdomen, correspond respectively to the three elements of which individuality is composed: the pneumatic or intellectual element, the psychic or emotional element, and the hylic or material element<sup>1</sup>. This is the most general division of individuality, and it could be applied to the Macrocosm as well as the Microcosm, according to the law of analogies; but it must not be forgotten that each of these three elements comprises an indefinite number of coexisting modalities, just as each of the three parts of the body is composed of an indefinite number of cells, each of which also has its own existence.

Having established this, if we consider a state of being, represented by a horizontal plane in the microcosmic representation, it now remains for us to say what the centre of this plane corresponds to, as well as the vertical axis that passes through this centre. To do this, however, we will have to resort to another geometrical representation, slightly different from the previous one, and in which we will not only bring into play parallelism or correspondence, as we have done up to now, but also the continuity of all the modalities of each state of being among themselves, and also of all the states of being among themselves, in the constitution of the total being.

*(To be continued).*

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<sup>1</sup> See, in the study on the *Archeometer* (2nd year, no. 1, p. 17), the correspondence of these same elements of individuality with the divisions of human society, which may be regarded as a collective individuality, and as one of the analogues, in the Macrocosm, of what is in the Microcosm one of its modalities.

### THE ARCHAEOMETER (*Continued*)

On either side of the centre of the figure<sup>1</sup>, the XXII letters, or rather their numerical values, are arranged in two symmetries, one mono-axial, to the right, and the other deuto-axial, to the left. In both, they are arranged in two columns, each containing the values of eleven letters<sup>2</sup>: the sum of the values of the first eleven is 75, which reduces to  $7 + 5 = \text{XII}$ , and that of the values of the last eleven is 1420, which reduces to  $1 + 4 + 2 = \text{VII}$ ; we still have, for the whole,  $12 + 7 = \text{XIX}$ , and, by a further reduction,  $1 + 9 = \text{X}$ , so that everything finally reduces to the unity<sup>3</sup>. What is important to note here is that we have rediscovered the duodenal and the septenial, and we will now give some indications about their relationship.

First of all, we should note that the octave, i.e. all seven notes of the scale, comprises twelve semitones, which can be represented by a circle divided into twelve equal intervals, forming a zodiac, in which the seven notes, corresponding to the seven planets, are placed according to their respective intervals.

In the major scale, the successive intervals of the notes, taking the tone as the unit, are :

$$1, 1, 1/2, 1, 1, 1, 1/2.$$

In the minor scale, these same intervals are :

$$1, 1/2, 1, 1, 1/2, 1, 1/2, 1/2.$$

We can see that the major scale is symmetrical in relation to the central interval, whereas there is no such symmetry in the minor scale.

On the other hand, in the ordinary scale, which is the major scale in *C*, the ascending series of sharps, from fifth to fifth, is as follows:

*fa do sol ré la mi si*

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<sup>1</sup>Please refer to the off-text plate in the previous issue.

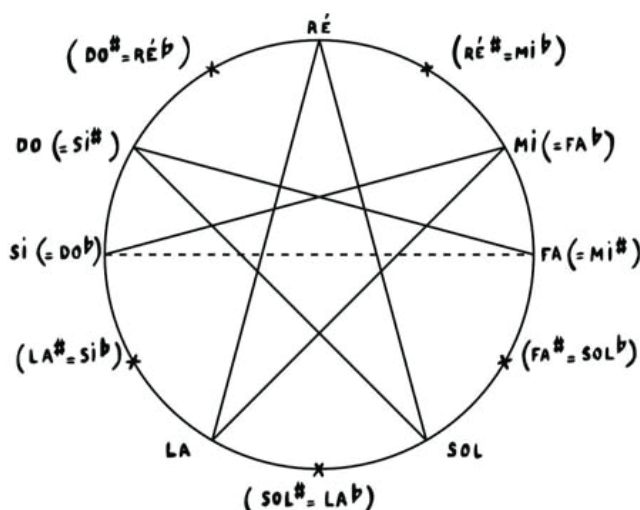
<sup>2</sup>The number 11 is given on the other hand by the reduction of 461, the sum of the numerical values of the three constituent letters (see 1st year, no12, p. 212); it is also the number of the second half of the Tetragrammaton (יהוה); the Pentagram יהוה has the number 326, which is again reduced to 11; we merely indicate these various correspondences, reserving the right to return to them later.

<sup>3</sup>This is the result already indicated above for the reduction of the number 1495 (= 75 + 1420), the sum total of the numerical values of the XXII letters (see 2nd year, no 2, p. 51).

The descending series of flats, from fourth to fourth, is the same series taken in reverse order<sup>1</sup>:

*si mi la ré sol do fa*

Since the notes are arranged around a circle as we have said, if we want to have the series of sharps or flats, these notes must be joined to form an unclosed star-shaped heptagon, so that the interval between the two notes at the ends of the same side is always two and a half tones. For the ordinary scale, the figure thus obtained will be as follows.



The two extremities of the figure, which are also those of the horizontal diameter, are *F* and *B*; we can see that, from this point of view, the major scale in *C* is symmetrical with respect to *D*. Similar observations could be made for any major scale, but we will come back to them when we study the musical correspondences of the Archaeometer, since our aim for the moment was simply to show how the sevenfold scale fits into the duodenal mode.

Another remark that relates more directly to arithmology is the one we must make about the very constitution of the numbers 7 and 12, which are respectively the sum and the product of the same two numbers 3 and 4:  $3 + 4 = 7$ ;  $3 \times 4 = 12$ .

Let's recall a few well-known arithmetic laws: the sum of two numbers is even if they are both even or both odd; if one is even and the other odd, the sum is odd. On the other hand, for the product of two numbers to be odd, both factors must be odd.

<sup>1</sup>We will see later that, in the planetary scale, this series corresponds to the order of the days of the week.

In other cases (an even factor and an odd factor, or two even factors), the product is always even.

According to Pythagoreanism, odd numbers are masculine and even numbers are feminine<sup>1</sup>. As a result, the multiplication of an even number by an odd number is equated with marriage; this is particularly true when the factors are two consecutive whole numbers, such as the ternary and the quaternary, whose union produces the duodinary.

Similarly, the union of the binary and the ternary produces the sennary, and, from this point of view, there is the same relationship between the numbers 5 and 6 as between the numbers 7 and 12:  $2 + 3 = 5$ ;  $2 \times 3 = 6$ . Note that 5 corresponds to the pentagrammatic star, symbol of the Microcosm, and 6 to the double triangle, symbol of the Macrocosm<sup>2</sup>. The number 6 is the product of 2, the first even number, and 3, the first odd number, unity not being considered a number, because it is the principle of all numbers and contains them all; this is why 6 was called by all the ancient schools the number of Marriage, hence its conjunctive character<sup>3</sup>. It also represents the World considered to have been generated by the union of the two masculine and feminine principles that make up the divine Androgyne, and it is for this reason that it is regarded as the number of Creation<sup>4</sup>.

Let's go back to the numerical values of the XXII letters arranged in two columns: mono-axial symmetry makes the letters equidistant from the centre of the alphabet correspond two by two, so that the sum of the alphabetical ranks of two corresponding letters is always equal to 23 :

$$1 + 22 = 2 + 21 = \dots\dots\dots = 10 + 13 = 11 + 12 = 23.$$

This correspondence is that of the kabbalistic permutation called **אהבש**-; if we were to match the letters that occupy the same rank in the two columns, i.e. whose numerical values are here placed horizontally opposite each other, we would have the permutation called **בם-אל** <sup>5</sup>.

<sup>1</sup> See the chapter of the *Philosophumena* relating to Pythagoras (pp. 6 and 7 of the translation).

<sup>2</sup> These numbers 6 and 5 are also those of the last two letters of the Tetragrammaton, whose sum is equal to 11, as we pointed out earlier.

<sup>3</sup> The corresponding letter ו (O, V) is conjunctive or conjugal in all solar languages; similarly, its red colour is experimentally conjunctive with blue and yellow. The six-winged Ionic Dove (בְּהִי, ΦΩΙΝΩ) symbolises the conjugal union of the sexes in Psychic Love and in the Living God.

<sup>4</sup> We have seen that the divine Androgyne is designated by the first half of the Tetragrammaton, יה, whose number is 15, which, by reduction, gives this same number 6 (1st year, no11, p. 240, note). - We shall come back to the sennary considered as the number of Creation, and also as the sum of the first three numbers:  $1 + 2 + 3 = 6$ .

<sup>5</sup> We know that the literal Kabbalah includes three kinds of procedures, which constitute the *Gematria* (גמטריא), the *Notarikon* (נוטריקון), and the *Themurah* (תהומת); the permutations of the letters of the alphabet belong to the Themurah, which comprises 22 regular variations and an indefinite number of irregular variations. The two most commonly used regular variations are those we have just mentioned; the ordinary irregular variation is **בם-אל**, in which the sum of the numerical values of the letters exchanged is always equal to 10, 100 or 1000; in this case the five final letters are regarded as separate letters with their own particular numerical values, whereas in the regular variations this distinction, which was introduced relatively recently, is not taken into account.

The number 23 is reduced to 5, and so is the sum of the numerical values of any two corresponding letters in this mono-axial symmetry; it is easy to understand why this is so, since, as we pointed out earlier <sup>(1)</sup>, the alphabetical order of each letter and its numerical value give the same number by reduction. As there are eleven pairs of corresponding letters, we have for the whole:  $5 \times 11 = 55$ , a number formed from two digits 5, which represent the two ה of the Tetragrammaton, since 5 is the value of the letter ה; and this number 55 is further reduced to  $5 + 5 = 10$ .

Among the values of the pairs of letters, those of the first two starting from the centre of the alphabet immediately reduce to 5, as do those of the last four; those of the other five first reduce to 14. This last number corresponds to the alphabetical rank of the letter נ, planetary of the Sun, whose numerical value, 50, is also the value of the first two pairs: כ and ל, י and מ.

The letters whose values occupy the middle of the two columns and are connected by a horizontal line are ו = 6<sup>2</sup> and פ = 80, i.e. the first two zodiacals of the Triangle of the Earth of the Living; the total number 86 is the sum of the numerical values of the letters of the word אלהים (Elohim). We can take these numbers (6 and 80) as the respective axes of two partial mono-axial symmetries, each of which will unite two by two the numbers equidistant from the middle of one of the two columns; and the whole of these two new mono-axial symmetries will constitute a deuto-axial symmetry of the alphabet.

In the first column, the sum of the two extreme numbers is 21; that of each of the four other pairs of numbers equidistant from the middle is 12; these two numbers (21 and 12) are both reduced to 3; finally, the middle number is 6, half of 12. In the second column, the total value of each pair of numbers reduces to 7, indirectly for the pair closest to the axis, which first reduces to 16, and directly for the other four pairs; the middle number, 80, reduces to 8, half of 16. If we add up the numbers 3 and 7, which are respectively reduced by the values of the pairs of numbers of the two single-axis symmetries<sup>3</sup>, we have:  $3 + 7 = 10$ ;  $3 + 7 = 10$ . Here again, we finally find the deary, which is the number of the letter נ, the initial of the divine Tetragrammaton, the first zodiacal of the Triangle of the Earth of the Living, the Royal of the archaeometric alphabets<sup>4</sup>.

We will leave aside, for the moment at least, the study of the middle part of the figure, about which, however, much more could be said, to consider the upper and lower parts, and, in particular, the four right-angled triangles formed by their extremities.

*(To be continued).*

T.

<sup>1</sup>See 2<sup>nd</sup> year, n° 2, p. 50, note 6.

<sup>2</sup>This median and axial position still corresponds to the conjunctive character of the letter ו.

<sup>3</sup>We saw earlier that the sums of the numbers in the two columns also reduce to 12 (or 3) and 7 respectively.

<sup>4</sup>See 2<sup>nd</sup> year, n° 2, pp. 51-52.

### THE SYMBOL OF THE CROSS (*Continued*)

Instead of representing the different modalities of the same state of being by parallel straight lines, as we did previously, we can represent them by concentric circles drawn in the same horizontal plane, and having as their common centre the very centre of this plane, that is, according to what we have established, its point of intersection with the vertical axis. In this way, we can clearly see that each modality is finite, limited, since it is represented by a circumference, which is a closed curve; but, on the other hand, this circumference is made up of an indefinite number of points, representing the indefiniteness of the modifications that the modality under consideration comprises. What's more, the concentric circles must leave no gap between them, apart from the infinitesimal distance between two immediately neighbouring points (we'll come back to this question a little later), so that their set includes all the points in the plane, which presupposes that there is continuity between all these circles; but, for there to be real continuity, the end of each circumference must coincide with the beginning of the next circumference, and for this to be possible without the two successive circumferences being merged, these circumferences, or rather the curves we have considered as such, must in reality be unclosed curves.

Moreover, we can go further: it is materially impossible to draw a closed curve, and to prove this we need only note that, in the space where our bodily modality is located, everything is always in motion (by the combination of the conditions of space and time), so that if we want to draw a circle, and if we start this drawing at a certain point in space, we will find ourselves at another point when we finish it, and we will never pass through the starting point again. In the same way, the curve that symbolises the path of any evolutionary cycle must never pass through the same point twice, which is to say that it must not be a closed curve (or a curve containing multiple points). This representation shows that there cannot be two identical possibilities in the Universe, which would moreover amount to a limitation of total Possibility, an impossible limitation, since, having to understand Possibility, it could not be understood<sup>1</sup>. Two identical possibilities would not differ in any of their conditions; but if all the conditions are the same, it is also the same possibility; and this reasoning

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<sup>1</sup>A limitation of Universal Possibility is, in the truest sense of the word, an impossibility; we shall see, moreover, that this rules out the reincarnationist theory, in the same way as Nietzsche's "eternal return" and the simultaneous repetition in space of supposedly identical individuals, as imagined by Blanqui.

can be applied to all the points of our representation, each of these points representing a particular modification that realises a given possibility<sup>1</sup>.

The beginning and the end of any of the circumferences we have to consider are therefore not the same point, but two consecutive points of the same radius, and, in reality, they do not belong to the same circumference: one belongs to the previous circumference, of which it is the end, and the other to the next circumference, of which it is the beginning; this can be applied, in particular, to the birth and death of our bodily modality. Thus, the two extreme modifications of each modality do not coincide, but there is simply a correspondence between them in the whole of the state of being of which that modality is a part, this correspondence being indicated by the situation of their representative points on the same ray coming from the centre of the plane. As a result, the same radius will contain the extreme modifications of all the modalities of the state of being considered, modalities which should not be considered as successive in the strict sense of the term (for they can just as well be simultaneous), but simply as logically linked. From one turn to the next, the radius varies by an infinitesimal quantity, which is the distance between two consecutive points on this radius, a distance that it is impossible to consider as zero, since the two points do not coincide.

We can say that this distance between two immediately neighbouring points is the limit of extent in the sense of indefinitely decreasing quantities; it is the smallest possible extent, after which there is no longer any extent, i.e. no longer any spatial condition. So when we divide the extent indefinitely (but not infinitely, which would be absurd, since divisibility is necessarily a quality peculiar to a limited domain, since the spatial condition on which it depends is itself limited), it is not the point that we end up at ; it is the elementary distance between two points, from which it follows that, for there to be extent or spatial condition, there must be two points, and extent (in one dimension) or distance is the third element that unites these two points. However, the primordial element, the one that exists by itself, is the point: we can say that it contains a potentiality of extension, which it can only develop by first splitting itself, then multiplying itself indefinitely, in such a way that the manifested extension proceeds from its differentiation (or, more exactly, from it insofar as it differentiates itself). The point, considered in itself, is not subject to the spatial condition; on the contrary, it is the point that realises space, that creates the expanse by its act, which, in the temporal condition, is translated into movement; but, to realise space, it must situate itself in this space, which it will fill entirely with the unfolding of its

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<sup>1</sup>We are considering possibility here in its most restricted and specialised sense; it is not a particular possibility capable of indefinite development, but only one of the elements that this development comprises.

potentialities. It can, successively in the temporal condition, or simultaneously outside this condition (which would, moreover, take us out of ordinary three-dimensional space), identify itself, in order to realise them, with all the virtual points of this expanse, the latter being considered statically, as the total potentiality of the point, the place or container of the manifestations of its activity. The point that realises the whole expanse as we have just indicated becomes its centre, measuring it in all its dimensions, by the indefinite extension of the branches of the Cross towards the cardinal points of this expanse; it is Universal Man, but not individual man (the latter being unable to reach anything outside his own state of being), who is, in the words of a Greek philosopher, the measure of all things. In another study, we shall return to the question of the limitations of the spatial condition (as well as the other conditions of corporeal existence), and we shall then show how, from the remark we have just made, we can deduce the demonstration of the absurdity of the atomist theory.

Let's return to the new geometric representation which led us to this digression: it should be noted that it is equivalent to replacing the rectangular coordinates of the horizontal plane of our previous microcosmic representation with polar coordinates. Any variation in the radius corresponds to an equivalent variation on the axis running through all the modalities, i.e. perpendicular to the direction in which each modality was travelling. Variations on the axis parallel to this direction are replaced by the different positions occupied by the ray as it rotates around the pole, i.e. by variations in its angle of rotation, measured from a certain position taken as the origin. This position, which will be the normal at the start of the spiral (the spiral starting from the centre tangentially to the perpendicular position of the ray), will be that of the ray which contains, as we have said, the extreme modifications (beginning and end) of all the modalities.

But, in these modalities, it is not only the beginning and the end that correspond to each other, and each modification or element of a modality has its correspondence in all the other modalities, the corresponding modifications always being represented by points situated on the same radius. If we were to take this ray, whatever it may be, as the normal at the origin of the spiral, we would still have the same spiral, but the figure would have rotated by a certain angle. To represent the perfect continuity that exists between all the modalities, we would have to suppose that the figure simultaneously occupies all the possible positions around the pole, all these similar figures interpenetrating each other, since each of them includes all the points of the plane; it is only the same figure in an indefinite number of different positions, positions that correspond to the indefinite number of values of the angle of rotation, supposing that this varies continuously until the ray, after a complete revolution, has returned to be superimposed on its original position. We would then have the exact image of a vibratory movement propagating indefinitely, in concentric waves, around its point of departure, in a horizontal plane such as the (theoretical) free surface of a liquid; and this would also be the



the most exact geometric symbol we can give of the wholeness of a state of being. We could even show that the realisation of this completeness would correspond to the integration of the differential equation expressing the relationship that exists between the corresponding variations of the ray and its angle of rotation, both of which vary continuously, i.e. by infinitesimal quantities. The arbitrary constant that appears in the integral would be determined by the position of the ray taken as its origin, and this same quantity, which is constant only for a given position of the figure, would have to vary continuously from 0 to  $2\pi$  for all its positions, so that, if we consider that these positions can be simultaneous (which amounts to eliminating the temporal condition that gives the activity of manifestation the form of movement), we must leave the constant undetermined between these two extreme values.

However, we must be careful to note that these geometrical representations are always imperfect, as is any representation; Indeed, we are obliged to situate them in a particular space, in a determined extent, and space, even considered in all its extension, is only a condition contained in one of the degrees of universal Existence, and to which (united moreover with other conditions) are subjected certain of the multiple domains included in this degree of Existence, domains each of which is, in the Macrocosm, what is in the Microcosm the corresponding modality of the state of being situated in this same degree. Representation is necessarily imperfect, by the very fact that it is enclosed within limits that are more restricted than what is represented (if it were otherwise, it would be useless<sup>1</sup>); but it is all the less imperfect in that, while it is included within the limits of what is currently conceivable, it nevertheless becomes less limited, which amounts to saying that it brings into play a higher power of the indefinite<sup>2</sup>. In spatial representations, this translates into the addition of a dimension; moreover, this question will be clarified in the rest of our presentation.

But, in our new representation, we have hitherto considered only one horizontal plane, and we must now figure the continuity of all the horizontal planes, which represent the indefinite multiplicity of states of being. This continuity will be obtained geometrically in an analogous way: instead of supposing the horizontal plane to be fixed in the three-dimensional expanse (an assumption that the fact of motion makes as materially impracticable as the tracing of a closed curve), we suppose that it moves imperceptibly, parallel to itself, so as to meet the vertical axis successively at all its consecutive points, the passage from one point to another corresponding to the course of one of the spirals we have considered (the spiral motion being assumed to be isochronous to simplify matters).

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<sup>1</sup> This is why the superior cannot symbolise the inferior, but is, on the contrary, always symbolised by the latter, as Saint-Martin shows in chapter X of the *Tableau Naturel*; and this is enough to overturn Dupuis' astro-mythological theory. - Let us add that, according to the law of analogy, the inferior, i.e. the symbol, is always inverted in relation to the superior or what is symbolised.

<sup>2</sup> In infinitesimal quantities, there is something that corresponds (in the opposite direction) to these (increasing) powers of the indefinite: this is what we call the different (decreasing) orders of infinitesimal quantities.

We can even, for the sake of simplicity, consider each of these spirals again, provisionally, as we had first considered it in the fixed horizontal plane, i.e. as a circumference.) We can even, for the sake of simplicity, consider each of these spirals again, provisionally, as we first considered it in the fixed horizontal plane, i.e. as a circumference. This time again, the circumference will not close, because when the ray which describes it returns to be superimposed on itself (or rather on its initial position), it will no longer be in the same horizontal plane (assumed to be fixed as parallel to a coordinate direction and marking the situation on the axis perpendicular to this direction); the elementary distance which separates the two ends of this circumference, or rather of the curve assumed to be such, will be measured, no longer on a ray coming from the pole, but on a parallel to the vertical axis. These extreme points do not belong to the same horizontal plane, but to two superimposed horizontal planes, because they mark the continuity of each state of being with that which precedes it and that which immediately follows it in the hierarchy of total being. If we consider the rays that contain the extremities of the modalities of all the states of being, their superposition forms a vertical plane of which they are the horizontal straight lines, and this vertical plane is the locus of all the extreme points we have just been talking about, and which we could call limit-points for the different states of being, as they were previously, from another point of view, for the various modalities of each state of being. The curve that we had provisionally considered as a circumference is in reality a turn, of infinitesimal height, of a helix traced on a cylinder of revolution whose axis is none other than the vertical axis of our representation. The correspondence between the points of the successive turns is marked here by their location on the same generatrix of the cylinder, i.e. on the same vertical; the corresponding points, through the multiplicity of states of being, appear confused when we consider them, in the totality of the three-dimensional expanse, in vertical projection on a base plane of the cylinder, i.e., in other words, in orthogonal projection on a given horizontal plane.

To complete our representation, it is now sufficient to consider simultaneously, on the one hand, this helical movement, taking place on a vertical cylindrical system made up of an indefinite number of concentric circular cylinders (the base radius varying from one to another by only an infinitesimal amount), and, on the other hand, the spiral movement that we considered earlier in each horizontal plane assumed to be fixed. Consequently, the flat base of the vertical system will be none other than the horizontal spiral, equivalent to an indefinite number of unclosed concentric circumferences; but, in addition, in order to push the analogy of the considerations relating respectively to the two-dimensional and three-dimensional expanses further, and also to better symbolise the perfect continuity of all states of being between them, it will be necessary to consider the spiral, not in a single position, but in all the positions that it can occupy around its centre, which gives an infinity of vertical systems such as the previous one, having the same axis, and all interpenetrating when we consider them as coexisting, since

each two includes all the points of the same three-dimensional expanse, in which they are all located; it is only the same system considered simultaneously in all the positions that it occupies by performing a rotation around the vertical axis.

We shall see, however, that in reality the analogy is not yet quite complete in this way; but, before going any further, let us note that everything we have just said could be applied to the macrocosmic representation, as well as to the microcosmic representation. In this case, the successive turns of the indefinite spiral traced in a horizontal plane, instead of representing the various modalities of a state of being, would represent the multiple domains of a degree of universal Existence, while the vertical correspondence would be that of each degree of Existence, in each of the determined possibilities of being that it comprises, with all the other degrees. This concordance between the two representations (macrocosmic and microcosmic) will also be true for everything that follows.

If we return to the complex vertical system that we considered last, we see that, around the point taken as the centre of the three-dimensional expanse that this system fills, this expanse is not isotropic, or, in other words, that, as a result of the determination of a particular direction, which is that of the axis of the system, i.e. the vertical direction, the figure is not homogeneous in all directions from this point. On the contrary, in the horizontal plane, when we simultaneously considered all the positions of the spiral around the centre, this plane was considered to be homogeneous and isotropic in relation to this centre. In order for the same to apply to the three-dimensional expanse, it should be noted that any straight line passing through the centre could be taken as the axis of a system such as the one we have just been talking about, so that any direction can play the role of the vertical; similarly, any plane passing through the centre being perpendicular to one of these straight lines, it follows that any direction of planes can play the role of the horizontal direction, and even that of the direction parallel to any of the three coordinate planes. In fact, any plane passing through the centre can become one of these three planes in an indefinite number of trirectangular coordinate systems, because it contains an indefinite number of pairs of orthogonal lines intersecting at the centre (these are all the rays coming from the pole in the spiral representation), which can all form any two of the three axes of one of these systems. In the same way that every point in the expanse is a potential centre<sup>1</sup>, every straight line in this same expanse is a potential axis, and even when the centre has been determined, every straight line passing through this point will still be any one of the three potential axes; once the central (or principal) axis of a system has been chosen, the other two axes will have to be fixed in the plane perpendicular to the first and also passing through the centre; but here again, the three axes must be determined before the Cross can be drawn.

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<sup>1</sup>See previous issue, p. 57.

effectively, i.e. so that the whole expanse can really be measured in its three dimensions.

We can consider as coexistent (because they are indeed coexistent in the potential state, and, moreover, this in no way prevents us from then choosing three specific axes of co-ordinates, to which we will relate the full extent) all the systems such as our vertical representation, having respectively as central axes all the straight lines passing through the centre ; Here again, these are really just different positions of the same system, when its axis takes all possible directions around the centre, and they interpenetrate for the same reason as before, i.e. because each of them includes all the points of the extent. We can say that it is the point-principle of which we have spoken (representing being-in-itself) that creates or realises this extent, hitherto virtual (as a pure possibility of development), by filling the total volume, indefinite to the third power, by the complete expansion of its potentialities in all directions <sup>1</sup>. Since, with this new consideration, these directions all play the same role, the unfolding that takes place from the centre can be regarded as spherical, or better spheroidal: the total volume is a spheroid that extends indefinitely in all directions, and whose surface does not close, any more than the curves we described earlier; moreover, the plane spiral, considered simultaneously in all its positions, is nothing other than a section of this surface by a plane passing through the centre. We have seen that the realisation of the totality of a plane was expressed by the calculation of a simple integral; here, as we are dealing with a volume, and no longer a surface, the realisation of the totality of the extent would be expressed by the calculation of a double integral <sup>2</sup>: the two arbitrary constants which would be introduced into this calculation could be determined by the choice of two axes of co-ordinates, the third axis being fixed by this very fact. We should also note that the unfolding of this spheroid is, in short, nothing more than the indefinite propagation of a vibratory (or undulatory) movement, no longer only in a horizontal plane, but in the whole three-dimensional expanse, of which the starting point of this movement can currently be seen as the centre; and, if we consider this expanse as a geometrical (i.e. spatial) symbol of total Possibility (a necessarily imperfect symbol, since it is limited), the representation we have thus arrived at will be the figuration of the Way, "universal spherical vortex"<sup>(3)</sup>.

*(To be continued).*

T. PALINGENIUS

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<sup>1</sup>Perfect homogeneity is achieved precisely in the fullness of expansion; on this correlation, see *Pages dedicated to the Sun*, in the previous issue, p. 61.

<sup>2</sup>An important point to remember is that an integral can never be calculated by taking its elements one by one, analytically; integration can only be carried out by a single synthetic operation; this again shows that, as we have already said on several occasions, analysis can never lead to synthesis.

<sup>3</sup>See Matgioi's note following our *Remarks on the Production of Numbers* (1<sup>st</sup> year, n° 9, p. 194).

### THE SYMBOL OF THE CROSS (*Continued*)

But to dwell at greater length on these considerations and to give them all the development they might entail would take us too far from the subject we have now set ourselves to treat, and from which, moreover, we have so far only apparently departed. This is why, after having pushed the universalisation of our geometric symbol to its conceivable extreme limits, by gradually introducing into it, in several successive phases (or at least presented successively in our presentation), an increasingly greater indeterminacy (corresponding to what we have called increasingly higher powers of the indefinite, but without leaving the three-dimensional expanse), which is why, we say, we will now have to retrace the same path in reverse, so to speak, in order to give back to the figure the determination of all its elements, a determination without which, while existing in the power of being, it cannot actually be traced. But this determination, which at our starting point was only hypothetical (i.e. envisaged as a pure possibility), will now become real, because we will be able to mark the meaning of each of the constituent elements of the crucial symbol.

First of all, we will consider, not the universality of beings, but a single being in its totality; we will suppose that the vertical axis is determined, and then that the plane passing through this axis and containing the extreme points of the modalities of each state of being is also determined; we will thus return to the vertical system having as its planar base the horizontal spiral considered in a single position, a system that we have already described previously<sup>1</sup>. Here, the directions of the three coordinate axes are determined, but only the vertical axis is actually determined in position; one of the two horizontal axes will be situated in the vertical plane we have just been talking about, and the other will naturally be perpendicular to it; but the horizontal plane which will contain these two rectangular lines remains undetermined. But the horizontal plane containing these two rectangular lines remains undetermined. If we were to determine it, we would at the same time determine the centre of the extent, i.e. the origin of the coordinate system to which this extent is related, since this point is none other than the intersection of the horizontal coordinate plane with the vertical axis; all the elements of the figure would then be determined, which would make it possible to trace the three-dimensional Cross, measuring the extent in its entirety.

We must also remember that we had to consider, in order to constitute our representative system of the total being, first a horizontal spiral, and then a vertical cylindrical helix. If we consider in isolation any one turn of such a helix, we shall be able, neglecting the difference

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<sup>1</sup>See previous issue, p. 98.

In the same way, each turn of the other curve, the horizontal spiral, can be considered as a circumference if we neglect the elementary variation in radius between its ends. Consequently, any circumference traced in a horizontal plane and having as its centre the very centre of this plane (i.e. its intersection with the vertical axis) can, with the same approximations, be considered as a turn belonging to both a vertical helix and a horizontal spiral<sup>1</sup>; it follows from this that the curve we represent as a circumference is, in reality, neither closed nor flat.

Such a circumference will represent any modality of any state of being, considered in the direction of the vertical axis, which will itself project horizontally to a point, the centre of the circumference. If the circumference were viewed from the direction of either of the two horizontal axes, it would be projected as a segment, symmetrical with respect to the vertical axis, of a horizontal straight line forming the cross (in two dimensions) with the vertical axis, this horizontal straight line being the trace, on the vertical plane of projection, of the plane in which the circumference in question is drawn.

The circumference with the central point is the figure of the Millennium, envisaged as the complete development of Unity, as we saw in a previous study<sup>2</sup>; the centre and the circumference correspond respectively to the two active and passive principles (Being and its Possibility), also represented by the two digits 1 and 0 which form the number 10. It should also be noted that, in Chinese numeration, the same number is represented by the cross, whose vertical and horizontal bars correspond respectively (as in the crucial representation of the Hebrew Tetragrammaton <sup>3</sup> (יהוה)) to the same two active and passive, or masculine and feminine, principles. Moreover, in the same study<sup>4</sup>, we also indicated the relationship that exists between the Quaternary and the Denarius, or between the cross and the circumference, and which is expressed by the equation of the "Quadrant Circulation:

$$1 + 2 + 3 + 4 = 10^5.$$

From this we can already deduce that, in our geometrical representation, the horizontal plane (which we assume to be fixed, and which, as we have said, is arbitrary) will play a passive role in relation to the vertical axis, which amounts to saying that the corresponding state of being will be realised in its full development under the action of the principle represented by the axis. At the same time, we see that the Cross symbolises, as has been said often enough, the union of the

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<sup>1</sup>This circumference is the same as that which limits the *Yin-yang* figure (see below).

<sup>2</sup>*Remarques sur la production des Nombres*, 1<sup>st</sup> year, n° 9, p. 193.

<sup>3</sup>See figure on p. 172 (1<sup>st</sup> year, n° 8).

<sup>4</sup>1<sup>st</sup> year, n°8, p. 156.

<sup>5</sup>See also chapter XVIII of *Tableau Naturel* by L.-Cl. de Saint-Martin, where you will find other considerations on this subject, seen from a different point of view.

But here again, as in the case of the astronomical meaning<sup>1</sup>, we must repeat that this interpretation, if it were to become exclusive and systematic, would be both inadequate and false; it must be no more than a special case of the symbolism of the "union of contrasts and antinomies"<sup>2</sup>. With this restriction, the Cross (as well as the circumference with the central point) can be seen, from a certain point of view, as the equivalent of the symbol that unites the *Linga* and the *Yoni*; but it is clear that this symbol must be taken in a purely spiritual sense, as it is by the Hindus<sup>3</sup>, and not in the sense of a crude naturalism, which is totally foreign to Eastern conceptions.

To return to the determination of our figure, we only have to consider two things in particular: on the one hand, the vertical axis, and on the other, the horizontal plane of coordinates. We know that a horizontal plane represents a state of being, each modality of which corresponds to a plane turn which we have confused with a circumference; on the other hand, the ends of this turn are not actually contained in the plane of the curve, but in two immediately adjacent planes, because this same curve, considered in the vertical cylindrical system, is "a turn, a function of a helix, but whose pitch is infinitesimal. This is why, given that we now live, act and reason on contingencies, we can and must even consider the graph of individual evolution<sup>4</sup> as a surface. And, in reality, it possesses all the attributes and qualities of the surface, and differs from the surface only when considered from the Absolute<sup>5</sup>. Thus, on our plane, the "circulus vital" is an immediate truth, and the circle is indeed the representation of the individual human cycle<sup>6</sup>. But, of course, "we must never lose sight of the fact that, while the *Yn-yang*<sup>7</sup> taken on its own can be considered as a circle, in the succession of individual modifications<sup>8</sup> it is an element of a helix: every individual modification is essentially a three-dimensional 'vortex'; there is only one (individual) human stasis, and one never returns to the path already travelled<sup>9</sup>".

The two ends of the infinitesimal pitch helix are, as we have said, two immediately adjacent points on a generatrix of the cylinder, one parallel to the vertical axis (moreover situated in one of the coordinate planes). These two points do not belong to the individual or, more generally, to the state of being represented by the horizontal plane under consideration. "The entry into *Yn-yang* and the exit from *Yn-yang* are not at the disposal of the individual; for they are not at the disposal of the individual.

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(1) 1<sup>st</sup> year, n°2, p. 55.

<sup>2</sup>See *Pages dédiées au Soleil*, 2<sup>nd</sup> year, n°2, p. 60 and 61.

(3) This is one of the main symbols of Shivaism.

<sup>4</sup>Either for a particular modality of the individual, or by considering the entire individuality isolated in the being; when only one state is considered, the representation must be flat.

<sup>5</sup>By looking at the whole being.

<sup>6</sup>Matgioi, *The Metaphysical Way*, p. 128.

<sup>7</sup>The cyclical symbol of individual evolution.

<sup>8</sup>Considered simultaneously in the different states of being.

<sup>9</sup>*Ibid*, p. 131, note.



two points which belong, albeit to the *Yn-yang*, to the spiral of the helix inscribed on the lateral surface of the cylinder, and which are subject to the attraction of the Will of Heaven. And, in reality, man is not free of his birth or his death<sup>(1)</sup>-. He is not free from any of the conditions of these two acts: birth throws him invincibly into the circulus of an existence he neither asked for nor chose; death withdraws him from this circulus and throws him invincibly into another, prescribed and foreseen by the Will of Heaven, without his being able to change anything. In this way, earthly man is a slave as regards his birth and death, that is, as regards the two principal acts of his individual life, the only ones that sum up his special evolution in relation to the Infinite<sup>2</sup>.

Consequently, the pitch of the helix, the element by which the ends of an individual cycle escape the domain of the individual, is the mathematical measure of "the attractive force of the Divinity<sup>(3)</sup>": the action of the Will of Heaven in the evolution of the being is therefore measured parallel to the vertical axis. This axis represents the metaphysical locus of the manifestation of the Will of Heaven, and it crosses each horizontal plane at its centre, i.e. at the point where the equilibrium in which this manifestation resides is achieved, or, in other words, the complete harmonisation of all the constituent elements of the corresponding state of being: this is the Invariable Middle, where the supreme Unity is reflected in manifestation, which in itself is Active Perfection, the unmanifested Will of Heaven<sup>4</sup>. We can therefore say that the vertical axis is the symbol of the personal Way, which leads to Perfection, and which is a specialisation of the universal Way, represented previously by a spheroidal figure; this specialisation is obtained, according to what we have said, by the determination of a particular direction in the expanse.

This axis is thus determined as the expression of the Will of Heaven in the total evolution of being, which at the same time determines the direction of the horizontal planes, representing the different states of being, and the horizontal and vertical correspondence of these, establishing their hierarchy. As a result of this correspondence, the limit-points of these states of being are determined as the extremities of the particular modalities; the vertical plane that contains them is one of the coordinate planes, as is the plane perpendicular to it along the axis; these two vertical planes trace out in each horizontal plane a (two-dimensional) cross, the centre of which is in the Invariable Mid-point. Only one element remains undetermined: the position of the particular horizontal plane that will be the third plane of co-ordinates; this plane corresponds to a certain state in total being, the determination of which will make it possible to trace the three-dimensional symbolic Cross, i.e. to achieve the very totalisation of being.

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<sup>1</sup>*Ibid.*, p. 132.

<sup>2</sup>*Ibid.*, p. 133. - But, between birth and death, the individual is free, in the issue and meaning of all his earthly acts; in the "circulus vital" of the species and the individual, the attraction of the Will of Heaven is not felt.

<sup>3</sup>*Ibid.*, p. 95.

<sup>4</sup>On the Invariable Middle (*Tchoung-young*), see *Remarks on Mathematical Notation*, 1<sup>st</sup> year, n° 7, p. 142.



Let us note in passing that this could explain the words of the Gospel according to which the Word (the Will of Heaven in action) is (in relation to us) "the Way, the Truth and the Life". If we return for a moment to our microcosmic representation from the beginning<sup>1</sup>, and consider its three axes of co-ordinates, the

"Of the two horizontal axes, one will represent "Truth" and the other "Life". While the The "Way" refers to Universal Man (אדם), with whom the *Self* is identified, the "Way". "Truth" refers to intellectual man (איש), and "Life" to corporeal man (שואנ); of the latter two, which belong to the domain of a particular state of being (that in which we are at present), the former must here be assimilated to integral individuality, of which the other is only a modality. The

"Life" will therefore be represented by the axis parallel to the direction in which each modality develops, and "Truth" will be represented by the axis that unites all the modalities, crossing them at right angles to this same direction. This assumes, moreover, that the line of the three-dimensional Cross is related to earthly human individuality, for it is in relation to this alone that we have just considered "Life" and "Truth" here; this line represents the action of the Word in the realisation of total being and its identification with Universal Man.

*(To be continued).*

T. PALINGENIUS

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(1) 2<sup>nd</sup> year, n<sup>o</sup> 2, p. 58.

#### OPINION

We regret to inform our Readers that we are obliged to suspend, at least temporarily, the publication of the Ephemerides which usually accompany the Astrological Portents of our collaborator F.- Ch. Barlet, because of the considerable expense involved in printing these Ephemerides. For those of our readers who would like them, we can supply *Raphaël's* English Ephemerides for 1911.

Nevertheless, as in the past, we shall continue to publish the *Présages astrologiques* on a purely documentary basis.

MANAGEMENT.

### THE ARCHAEOMETER (*Continued*)

In the upper right-hand corner of figure <sup>1</sup> are shown the theosophical roots of the first nine numbers, with their formation by addition of these numbers taken consecutively. We have already defined what is called a theosophical root, along with the theosophical reduction<sup>2</sup>; here we retain the usual name for these operations, despite its singularity and insignificance, but it would certainly be easy to find a better one<sup>3</sup>.

We will begin by indicating the general formula that gives the theosophical root  $R$  of any number  $n$ ; this is a well-known algebraic formula, since it is the one that enables us to calculate the sum of all integers from 1 to  $n$ , according to the very definition of the theosophical root. We have :

$$R = 1 + 2 + ..... + (n - 1) + n,$$

which can also be written by taking the same numbers in reverse:

$$R = n + (n - 1) + ..... + 2 + 1.$$

In the second members of these two equalities, the corresponding numbers always have the sum  $n + 1$ , and, as there are  $n$  numbers in each, it follows that we obtain by addition :

$$2 R = n (n + 1),$$

hence :

$$R = \frac{n(n+1)}{2}.$$

Since either of the two consecutive numbers  $n$  and  $n + 1$  is necessarily even, their product is also even, and the result is always a whole number.

If we now want to find the number to which the root  $R$  can be reduced by theosophical reduction, we will have three cases to consider, depending on whether  $n$  is equal to a multiple of 3, or to a multiple of 3 increased by unity, or to a multiple of 3 decreased by unity.

Let's first consider the case where  $n = 3 a + 1$ , which is the case for numbers taken in threes starting from unity: 4, 7, 10, etc. Then we have :

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<sup>1</sup>Please refer again to the off-text plate in issue no. 2 (2<sup>nd</sup> year).

<sup>2</sup> 2<sup>nd</sup> year, n° 2, p. 50, note 5.

<sup>3</sup>Perhaps it would be better to say, for example, "kabbalistic operations", on condition that it is made clear that by this we mean nothing other than what we have defined.

$$n(n+1) = (3a+1)(3a+2) = 9a^2 + 9a + 2 = 9a(a+1) + 2,$$

hence:

$$R = \frac{9a(a+1)}{2} + 1.$$

In this case, the theosophical root is therefore equal to a multiple of 9 increased by unity, and, as the multiples of 9 are eliminated in the theosophical reduction, which is nothing other than the operation giving the remainder of the division by 9, this root will be reduced to unity, either directly or, more often, by passing through the deary.

If  $n = 3a$ , then :

$$R = \frac{3a(3a+1)}{2}.$$

and, if  $n = 3a - 1$ ,  
we have :

$$R = \frac{3a(3a-1)}{2}.$$

In these two cases, which we can combine into a single one, we can immediately see that the theosophical root is a multiple of 3, since one or other of the two factors  $n$  and  $n+1$  is itself a multiple of 3; since the sum of the digits of such a number is also divisible by 3, this root will always ultimately be reduced to 3, 6 or 9.

Referring now to the figure, we see that if we take the first nine numbers three by three in natural order, the sums of the corresponding theosophical roots all reduce to 10. Thus, for 1, 2 and 3 :

$$1 + 3 + 6 = 10 ;$$

then, for 4, 5 and 6 :

$$10 + 15 + 21 =$$

$$46, 4 + 6 = 10 ;$$

and finally, for 7, 8 and  
9 :

$$28 + 36 + 45 = 109,$$

$$1 + 9 = 10.$$

We can generalise this result and show that if we consider three consecutive integers, the first of which is a multiple of 3 plus one, the sum of their theosophical roots will always be 10.

We have seen that the theosophical root  $R$  of the number  $n = 3a + 1$  is equal to  $\frac{9a(a+1)}{2} + 1$ ; that of  $n + 1 = 3a + 2$  will be equal to  $R + (3a + 2)$ , and that of

$n + 2 = 3a + 3$  will be equal to  $R + (3a + 2) + (3a + 3) = R + (6a + 5)$ . The sum of these three roots will therefore be equal to  $3R + (3a + 2) + (6a + 5) = 3R + (9a + 7)$ , i.e. at  $[\frac{27a(a+1)}{2} + 3] + (9a + 7) = \frac{9a(3a+5)+101}{2}$ .

In the latter form, the first part of this sum is a multiple of 9, which will be eliminated by reduction, leaving the second part, which is none other than the number 10.

The first column from the left contains 9 times the number 1, the second contains 8 times the number 2, and so on, in such a way that, since each column is made up of numbers that are all of the same value, the number of these numbers decreases by one each time their value increases by one. The result is symmetry with respect to the middle column, which is the fifth, since there are nine columns in all; the sum of the numbers contained in two columns equidistant from it is the same. So, for the fifth column, we have  $5 \times 5 = 25$ ; for the fourth and sixth,  $4 \times 6 = 24$ ; for the third and the seventh,  $3 \times 7 = 21$ ; for the second and the eighth,  $2 \times 8 = 16$ ; finally, for the first and the ninth,  $1 \times 9 = 9$ . So, for two columns giving the same sum, this sum is equal to the product of the two numbers indicating the rank of these columns, numbers which are also the respective values of the digits contained in the same columns.

The sum total of the numbers in the nine columns is :

$$25 + 48 + 42 + 32 + 18 = 165,$$

which reduces to 12, then to 3. This same number is also the sum total of the theosophical roots of the first nine numbers:

$$10 + 46 + 109 = 165 ;$$

This identity was also obvious, since in both cases it is the sum of all the numbers contained in the right-angled triangle we are considering, these numbers being considered only in two different ways, depending on whether they are divided into horizontal rows or vertical columns, as we have said.

In this triangle, the hypotenuse and the horizontal side of the right angle both contain the sequence of the first nine numbers, and the vertical side contains the unit repeated nine times. The sum of the nine

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<sup>1</sup>We do not indicate the simplifications in detail; this calculation is easy to check.

The sum of the digits on each of the three sides of the triangle therefore gives 9, immediately for one of these sides, and by reduction for the other two.

On this occasion, let us also note that the number 45, which is obtained as we have just said, and which, moreover, is also the number of digits contained in the triangle under consideration, is the sum of the numerical values of the three Hebrew letters which form the name **אדם** (*Adam*). By adding the deary to this number, we have the sum of the first ten numbers, or the theosophical root of 10:  $45 + 10 = 55$ ; this new number<sup>2</sup>, which we have already discussed<sup>3</sup>, reduces to 10, in accordance with what we have said in general about the roots of numbers of the form  $3a + 1$ , which is the case for the number 10.

The upper left-hand corner of the figure reproduces for the first nine tens everything that the right-hand corner, which we have just mentioned, indicates for the first nine numbers, with the remark, however, that the totals of the horizontal lines are no longer theosophical roots, as are the corresponding totals on the right-hand side, since the numbers are no longer taken consecutively, but only from ten to ten. All the results differ from the previous ones only by the addition of a zero to the right of each number, an addition which, moreover, changes nothing as far as the theosophical reduction is concerned, since the sum of the numbers is obviously not altered. We would therefore only have to repeat the same considerations we have already set out, or rather entirely similar considerations, taking into account the reservation we have just made. As this repetition would be pointless, we will stop our study of the upper part of the figure at this point and move on to the lower part.

Here again, on the right and left, we find the first nine numbers in the same triangular arrangement<sup>4</sup>, reversed only according to the orientation of the different parts of the figure. The indications we see there show us a property of numbers which, in a general way, can be stated as follows: in the sequence of whole numbers arranged in their natural order, two numbers equidistant from a third have a sum equal to double the latter, a proposition which becomes obvious when we put it in this form:  $(n - a) + (n + a) = 2n$ . We know that that the third number, the one that is taken as the axis, is here what, through definition, we usually call the "arithmetic mean" between the other two; but what we have just said assumes that the sum of these is

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$$1. \frac{9 \times 10}{2} = 9 \times 5 = 45.$$

$$2. \frac{10 \times 11}{e(2)} = 5 \times 11 = 55.$$

<sup>3</sup> Year 2, N° 3, p. 92.

<sup>4</sup> This arrangement has sometimes led to theosophical roots being called "triangular numbers"; instead of arranging the numbers in a right-angled triangle, they can also be arranged in an equilateral triangle; in this case, the theosophical roots are still formed along the horizontal lines, and, as before, two of the sides contain the natural sequence of numbers, the third being formed by the repetition of unity. This new arrangement, if restricted to the first four numbers, gives the Pythagorean symbol of the *Tetraktys* (see the translation of the *Philosophumena*, p. 7, note 2).

pair, i.e. that both are simultaneously even or odd<sup>1</sup>. In the opposite case, that of an even number and an odd number, giving an odd sum, the "arithmetic mean" cannot be a whole number, which means that there will be no number equidistant from these that can be taken as the axis ; but we will find two consecutive whole numbers whose sum will be equal to that of the first two, and by moving away equally on either side from these two consecutive numbers, as we did in the first case starting from the number taken as the axis, we will still find pairs of numbers corresponding to each other and giving a constant sum.

The indications in the lower right-hand corner refer to the first of these two cases, while those in the lower left-hand corner refer to the second. On the right, we see the numbers 5, 4 and 3 (with a total of 12, which is reduced to 3) taken successively as axes, giving pairs of numbers with sums respectively equal to 10, 8 and 6, which are double the previous numbers (with a total of twice 12, i.e. 24, which is reduced to 6). In the complete sequence of the first nine numbers, 5 is the central number<sup>2</sup>, and two numbers equidistant from this centre (and therefore also equidistant from the extremities 1 and 9 respectively) have a sum of 10; this is indicated at the four corners of the figure. On the left are indicated the pairs of numbers giving odd sums, which are successively 9, 7 and 5 (having for total 21, which reduces to 3 like 12, from which it differs only by the inverse position of its two digits); each of these three sums is equal to one of the three sums on the right minus the unit (which gives, for the total,  $24 - 3 = 21$ ).

The two numbers 1 and 2, whose combinations<sup>3</sup> we have just had to consider incidentally, represent unity and the binary forming the ternary; 21 and 12 thus represent two ternaries, the second of which is the inverted reflection of the first, like the two opposite triangles in Solomon's Seal. The sum of these two numbers is 33, whose two digits again represent the same two ternaries;  $33 = 3 \times 11$ , multiplication of the ternary by the number 11, which is the binary (33 is reduced to  $6 = 3 \times 2$ ) externalised in its affirmative-negative polarity (the starting point of the second ten, or of the ordering distinction of the manifest Universe), and balanced according to the law of analogy (always in the opposite direction between the superior and the inferior). This balance is that of the Balance of the *Siphra D'zeniuta*<sup>4</sup>; the number 11 also represents the Divine Force<sup>5</sup> maintaining the balance between Justice (דין) and Mercy (חסד), the two Sephirothic Columns of the Universal Temple. This balance is resolved in **היפארה** (the 6<sup>th</sup> *Sephirah*), the centre of Harmony.

<sup>1</sup>See 2<sup>nd</sup> year, n° 3, p. 90.

<sup>2</sup>The number 5 also occupies the centre in the "magic squares" formed by the first nine numbers; we know that, in this arrangement, the horizontal lines, the vertical lines and the diagonals of the square all contain numbers giving the same total (which is  $15 = \text{יה}$  when we consider the first nine numbers). The term "magic squares" is just as inappropriate and meaningless as the term "theosophical operations".

<sup>3</sup>On these two numbers 21 and 12, see also 2<sup>nd</sup> year, n° 3, p. 92.

<sup>4</sup>"Book of Mystery", title of one of the sections of the *Sepher ha-Zohar*.

<sup>5</sup>See 1<sup>st</sup> year, n° 10, p. 212, and 2<sup>nd</sup> year, n° 3, p. 88, note 2.

perfect, Sun of Glory whose Splendour (שכינה, *Profound Peace*<sup>1</sup>) illuminates the Invariable Middle (the Holy of Holies<sup>2</sup>), projecting its rays along the Path that leads from 10<sup>(3)</sup> (תומלכ or cyclic manifestation) to 1<sup>(4)</sup> (כתר or immanation in the Principle).

If we consider 11 as formed by 10 + 1, 10 will represent, in relation to 1, the refraction of the Eternal Principle in Temporal Embryogeny; it is the vertex of the inverted triangle, in relation to that of the right triangle<sup>5</sup>. It should be noted that the first number, logically, is actually the one on the right, and that, consequently, it is 12 that represents the inverted triangle (as can be seen in the 12<sup>th</sup> card of the Tarot, the diagram of which is obtained by inverting the alchemical symbol of Sulphur, in the middle of the zodiacal duodenum<sup>6</sup>): 12 = 2 + 10, going from the principal distinction to the total manifestation in which the Principle is reflected (at the bottom of the Great Waters). On the other hand, 21 corresponds to the other ternary (represented by the shape of the Hebrew letter *ש*, and also by the triangular shape of the corresponding character in the Watan alphabet): 21 = 1 + 20, going from the Principle (from the summit of the Earth of the Living<sup>7</sup>), to the distinction in total manifestation.

This marks the difference between the purposes that correspond to the two main trigons of the Archaeometer: in the lower trigon, the sole purpose of souls is to wait in cosmic Embryogeny for a new individual Embryogeny. To return to the Limbo of the Living Waters of Grace is to fall asleep in the bosom of *Abraham*, for the name aBRaHaM (or BRaHMâ<sup>8</sup>) designates the Patriarch of Limbo, from which descend and to which ascend the organic souls, the origins of the Living Waters. The etymologies provided by the letters of the Triangle of Jesus, i.e. the superior trigon, open up a completely different purpose for souls: that of the Land of Glory, of immortal Life, conscious forever, freed from the fall into the Astral and Temporal Worlds, that of the autonomous Personalisation of the Seity reconstituted in the image of God: Man and Woman in *Adam-Heveh* (א and ה in יהוה and יהשועה), say Moses and Jesus. "Man is not without Woman in Our Lord (*Ishwara*), nor Woman without Man", said Saint Paul. As we have already seen, the Land of the

<sup>1</sup> In Arabic *Es-Sakīnah* (see *El-Malāmatīyah*, 2nd year, no 3, p. 101).

<sup>2</sup> See *Le Symbolisme de la Croix*, 2nd year, no 4, p. 119.

<sup>3</sup> The Kingdom of the Elemental World.

<sup>4</sup> The Zodiacal Crown of the Celestial Virgin (see the Apocalypse, chap. XII, v. I: חַיָּתָאֲרֵרָה is represented there by the Sun, and תומלכ by the Moon).

<sup>5</sup> If we likewise consider 33 as formed by 30 + 3, the two corresponding letters : L = 30, G = 3, are the zodiacal (Libra) and planetary (Venus) of the apex of the air trigon (right end of the horizontal diameter, at the autumnal equinox), and constitute the root of Λόγος (the Divine Word). - Note the identity of this root with the Chinese name for the Dragon (*Long*), symbol of the Word (see Matgioi, *The Metaphysical Way*, p. 51).

<sup>6</sup> See chapter XII of *Tableau Naturel* by L.-Cl. de Saint-Martin; we shall return to this point later.

<sup>7</sup> We know that the planetarium of this summit is precisely the letter *ש*.

<sup>8</sup> See 1st year, no 9, p. 190, and no 11, p. 248, note.



The Living is *Meru*, the Spiritual Pole of the Universe<sup>1</sup>, the World of *Mahā-Déva* or *IshWara* (ShIVa-VISnou<sup>2</sup>), the abode of the Elect, of those who have heard the Divine Word (the Affirmation of the Principle). We refer to what is said in the Apocalypse about the Celestial Jerusalem<sup>3</sup>, and also about the counting of the Elect, who, in a Cycle (Αἰών), are symbolically 144 thousand, drawn from the 12 Tribes of *Ishwara-El*, i.e. 12 thousand from each Tribe<sup>4</sup>, and marked with the *Tau*, sign of the *Lamb* (or the *Swastika*, sign of Agni<sup>5</sup>).

If we consider the two triangles (compared to the numbers 21 and 12) in the ascending direction (we have previously considered them in the descending direction), the lower triangle goes from the facts, in all their particularity of specialised manifestations, to the laws, that is to say to the second causes, which is the method of analytical science (this triangle thus marking the domain of Physics, in its most extended sense), without being able to reach the first Cause or the One Principle : the Universal Synthesis cannot be deduced from individual analysis, which only leads to dualistic philosophies and naturalistic religions.

The upper triangle leads from extreme distinction (in the Universe) to Supreme Unity (in God), without losing sight of either<sup>6</sup>: it marks the domain of Metaphysics, i.e. of total Synthetic Knowledge, the full realisation of which implies the Plenitude of Being, i.e. supreme Identity with the Divine Principle in Universal Man.

(To be continued).

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<sup>1</sup> Analogously, we could say that the bottom of the Great Waters is the Material Pole, or rather the Substantial Pole; we could even call the first, despite the apparent singularity of the expression, the Essential Pole, taking this word in its strictly etymological sense.

<sup>2</sup> See 1st year, no 9, p. 185, and no 11, p. 248.

<sup>3</sup> The Divine City, called *Nisha* in Sanskrit; *Dionysus* is *Déva-Nisha*.

<sup>4</sup> Note that  $144 \times 3 = 432$ : we know that this number 432 is taken as the basis for certain cyclical periods; on the subject of  $144 = 122$ , see also 1st year, no 11, p. 247.

<sup>5</sup> *Krishna*, depicted as the Good Shepherd (*Gôpala* or *Gôvinda*), often wears *Swastikas* on the bottom of his robe; We have also seen that the *Swastika* is also an emblem of *Ganesha* (1st year, no 11, p. 245).

<sup>6</sup> See *Pages dédiées au Soleil*, 2nd year, no. 2, p. 61, *Le Symbolisme de la Croix*, 2nd year, no 3, p. 99, and *L'Universalité en l'Islam*, 2nd year, no 4, p. 126.

### THE SYMBOL OF THE CROSS (*Continued*)

If we consider the superimposition of the horizontal planes representing all the states of being, we can say that the vertical axis symbolises, in relation to these, considered separately or as a whole, the Celestial Ray. "which constitutes the superior non-incarnate element of man, and which serves as his guide through the phases of universal evolution<sup>(1)</sup>". The universal cycle, represented by our figure as a whole, and "of which humanity (in the individual sense) is only one phase, has a movement of its own<sup>2</sup>, independent of our humanity, of all humanities, of all planes, of which it forms the indefinite Sum (which is Universal Man). This movement of its own, which it derives from the essential affinity of the Celestial Ray towards its origin, directs it invincibly towards its End, which is identical to its Beginning, with an ascending and divinely beneficial guiding force. This is what Gnosis knows as the Redemptive Way<sup>3</sup>.

The Celestial Ray passes through all states of being, marking the central point of each by its trace on the corresponding plane, as we have already said<sup>4</sup>; but this action is only effective if it produces, by its reflection on one of these planes, a vibration which, propagating and amplifying itself in the totality of the being, illuminates its chaos, cosmic or human. We say cosmic or human, because this can apply to the Macrocosm as well as to the Microcosm; the plane of reflection, whose centre (the point of incidence of the Celestial Ray) will be the point of departure of this indefinite vibration, will then be the central plane in all the states of being, that is to say the horizontal plane of co-ordinates in our geometrical representation, and it is this central plane, where the horizontal branches of the Cross are traced, which is represented in all traditions as the surface of the Great Waters<sup>5</sup>. By the operation of the Spirit, projecting the Celestial Ray which is reflected at

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<sup>1</sup>Simon and Theophanes, *Les Enseignements secrets de la Gnose*, p. 10.

<sup>2</sup>Independent of any individual will (particular or collective), which can only act within its own special plan: "Man, as man, can do no better and no more than dispose of his hominal destiny, whose individual course he is free to stop. But this contingent being, endowed with contingent virtues and possibilities, cannot move, or stop, or influence himself outside the special contingent plane on which, for the time being, he is placed and exercises his faculties. It is unreasonable to suppose that he can modify, let alone halt, the eternal march of the universal cycle" (*Ibid.*, p. 50). - See also what was said earlier about the two extreme points of the individual cycle (2nd year, no. 4, p. 119).

<sup>3</sup>*Ibid.*, p. 50.

<sup>4</sup>The locus of these central points is the Invariable Middle (see 2nd year, no. 4, p. 120).

<sup>5</sup>Or the plane of separation of the Lower Waters from the Upper Waters, i.e. of the two chaozes, formal and informal, individual and principal, of manifested states and unmanifested states, which together constitute the total Possibility of Universal Man. The Ocean of the Great Waters, the symbolic Sea, is, according to Fabre d'Olivet, the image of Universal Passivity: *Mare*, *Mariah*, *Mâyâ* (see also *L'Archéomètre*). It is the Great Primordial Nature (*Moula-Prakriti* or Procreative Root, *Bhouta-Yoni* or Matrix of Beings), manifestation of the Feminine Principle, reflected image, i.e. inverted (according to the law of analogy), of the Virgin of Light: the latter, "the spiritual Ocean from above, with all its effluents releases beings from the sentimental Ocean below" (*Ibid.*, p. 58).

Through the mirror of the Waters<sup>1</sup>, within them is enclosed a divine spark, an uncreated spiritual germ, a fragmentary Word, if we may so express it, which, developing to identify itself in act with the total Word, to which it is in fact identical in power, will achieve in its expansion the perfect fulfilment of all the possibilities of being. This divine principle involuted in beings is the Redeeming Word<sup>2</sup>, *Christos*, "conceived of the Holy Spirit and born of the Virgin Mary<sup>(3)</sup>"; it is *Agni*<sup>4</sup> manifested at the centre of the *Swastika*, which is the cross traced in the horizontal plane, and which, by its rotation around this centre, generates the evolutionary cycle constituting each of the elements of the universal cycle<sup>5</sup>. The centre, the only point remaining motionless in this rotational movement, is, by virtue of its very immobility, the motor of the "wheel of existence"; it is the Law (i.e. the expression or manifestation of the Will of Heaven) for the cycle corresponding to the horizontal plane in which this rotation takes place, and its action is measured by the pitch of the vertical-axis evolutionary helix<sup>6</sup>.

The realisation of the possibilities of being through the action of the Word (an action that is always interior, since it is exerted from the centre of each plane) is represented in the various symbolisms by the blossoming of a flower on the surface of the Waters: this symbolic flower is usually the lotus in the Eastern tradition, the rose in the Western tradition<sup>7</sup>. Considered first in the central plane (the horizontal plane of reflection of the Celestial Ray), as an integration of the corresponding state of being, this blossoming may be represented, for the Microcosm, by that of a five-petalled flower, forming the Pentagonagram or the Flaming Star, and, for the Macrocosm, by that of a six-petalled flower, forming the double

<sup>1</sup> "The Spirit does not move in chaos; it moves above the Waters, that is, above a plane of reflection, acting like a mirror, on which the inverted image of the Spirit's movement (or of the Activity of Heaven) is revealed to chaos. This revelation immediately produces the *Fiat Lux*. - In cosmic chaos, the *Fiat Lux* translates into the luminous vibration capable of determining forms. In human chaos, the *Fiat Lux* translates into the sentimental vibration capable of engendering the desire to emerge from agnosticism" (*Ibid.*, p. 9).

<sup>2</sup> It is at least under this aspect that he is considered more particularly in relation to the human being; but when it comes to the organisation of cosmic chaos, he is considered under his aspect as Creator (*Brahmā*).

<sup>3</sup> These words of the Catholic *Creed* are self-explanatory in the light of what has just been said; but it is clearly understood, and we wish to state this formally to avoid any misunderstanding, that this symbolic interpretation has nothing to do with the doctrines of present-day Catholicism, for which there is and can be no such thing as esotericism, as we shall explain in another study.

<sup>4</sup> It is represented as an igneous principle (as is the luminous Ray that gives rise to it), fire being the active element compared to water, the passive element.

<sup>5</sup> For the *Swastika* figure, see 1st year, no 11, p. 245.

<sup>6</sup> "There is no direct way of appreciating this measure; it would be known only by analogy (principle of harmony), if the Universe, in its present modification, remembered its past modification, and could thus judge the metaphysical quantity acquired, and, consequently, could measure the ascensional force. It is not said that this is impossible, but it is not within the faculties of present-day humanity. - Thus we see that those who take the circle as the symbol of evolution are simply forgetting the first cause" (*The Metaphysical Way*, pp. 95-96). - The pitch of the helix is the vertical distance between the two ends of a Spire, a distance which, in the totality of Evolution, must be regarded as infinitesimal (see previous issue, p. 118 and 119). This element "is due expressly to the sum of a death and a birth, and to the coincidence of this death and this birth"; moreover, "these phenomena of death and birth, considered in themselves and outside the cycles, are perfectly equal" (*The Metaphysical Way*, pp. 138 and 139).

<sup>7</sup> Sometimes also the lily (with six petals): see *L'Archéomètre*, 1st year, no. 10, p. 218, note 3. - The lily is a macrocosmic symbol like the lotus, while the rose is more often a microcosmic symbol.

triangle of Solomon's Seal<sup>1</sup>; but it will extend outside this plane, to the totality of states of being, following the indefinite development, in all directions from the central point, of the universal spherical vortex we spoke of earlier<sup>2</sup>.

(*To be continued*).

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<sup>1</sup> However, the lotus most commonly has eight petals; in all cases, it always has an even number of petals; but we cannot go into a detailed explanation of this symbolism. We can only point out that 8 is the number of perfect equilibrium; the eight petals of the Lotus can also be related to the eight *Koua*, i.e. the eight trigrams of Fo-hi (see *The Metaphysical Way*, p. 39 and 40). On the other hand, "5, which is the number of the fall, is also the number of the will, which is the instrument of reintegration", i.e. of the realisation of Universal Man (see *Commentaires sur le Tableau Naturel de L.-Cl. de Saint-Martin*, 1st year, no. 8, p. 173), and 6 is the number of Creation (see *Remarques sur la production des Nombres*, 1st year, no. 9, p. 191). Note also that these numbers 5 and 6, which correspond respectively to the symbols of the Microcosm and the Macrocosm, are the numerical values of the Hebrew letters ה and ו, the two middle letters of the Tetragrammaton יהוה, which, taken in reverse order, are also its last two letters. In Arabic, the two corresponding letters form the pronoun *Hôa*, "Him", whose number is thus equal to 11 (on this number 11, see *L'Archéomètre*, 2nd year, no. 3, p. 88, note 2). In Hebrew, the same pronoun (which is also used as a verb, to mean "He is") is written הוה, joining to these two letters, which here represent the union (or unification) of the Microcosm and the Macrocosm, the letter א, which, by its number 1, corresponds to the centre of the blossoming of being; by its shape, this same letter א, recalls the symbol of the *Swastika*. The Hebrew pronoun הוה has a total number of 12; Without going into the various meanings of this number here, we will only note that the letter ל, whose alphabetical rank it marks, hieroglyphically expresses the ideas of expansion and development, as well as the involution of the spiritual principle (see the twelfth Tarot blade), and that this same number is usually written יב (10 + 2), uniting the initials of the names of the two Columns of the Temple, which symbolises the union of the two complementary principles, masculine (י) and feminine (ב), in the Androgyny of the Adam Kadmon. We have seen that these two principles are also represented in the Cross by the vertical and horizontal directions (2nd year, no. 4, p. 118); finally, 12 = 3 × 4 still represents the expansion of the Cross, symbol of the quaternary, in the three dimensions of space.

<sup>2</sup> 2nd year, no. 3, p. 100 - This completes the explanation of the symbol of the Rosycross; here again, as with the cross (see 2nd year, no. 2, p. 55), we must note how inadequate is the interpretation given by Ragon concerning the Rose (Ritual of the Grade of Rosycross, pp. 28 and 29).

### THE SYMBOL OF THE CROSS (*Continued*)

Before concluding this already long study, we must insist on a point which, for us, is of capital importance: it is that our conception differs essentially, in its very principle and by this principle, from all the anthropomorphic and geocentric conceptions on which Western religions are based<sup>1</sup>. We could even say that it differs infinitely from them, and this would not be an abuse of language, but on the contrary a more accurate expression than any other, and more appropriate to the conception to which we apply it. In fact, there can obviously be no common measure between, on the one hand, the Self, envisaged as the totalisation of being, integrating itself according to the three dimensions of the Cross, to finally reintegrate itself into its original Unity, realised in the very fullness of expansion symbolised by the whole of space, and, on the other hand, any individual modification, represented by an infinitesimal element of the same space, or even the completeness of a state of being, whose plane representation (with the restrictions we have made, i.e. if we consider this state in isolation) still includes an infinitesimal element in relation to three-dimensional space (by placing this representation back in space, its horizontal plane being then considered as actually moving by an infinitesimal quantity in the direction of the vertical axis) ; and, since these are infinitesimal elements, even in a geometric symbolism that is necessarily restricted and limited, we can see that, in reality, what is symbolised by the two terms we have just compared is an absolute incommensurability that does not depend on any arbitrary convention<sup>2</sup>. Each integration adds a dimension to the corresponding spatial representation; So, if a first integration was necessary to go from the line to the surface, which is measured by the two-dimensional cross describing the indefinite circle which does not close, a second integration is necessary to go from the surface to the volume, in which the three-dimensional cross creates, by the irradiation of its centre in all directions of the space in which it is located, the indefinite spheroid whose vibratory movement gives us the image, the volume always open in all directions which symbolises the universal vortex of the Way.

In what has been said, we have not made a clear distinction between the respective meanings of the two terms space and extent: if we have called space what is in reality only a particular three-dimensional extent, it is because, even in the highest degree of generalisation of our spatial symbol, we have not gone beyond the limits of this extent, taken to give a "space".

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<sup>1</sup> On this same question, see, in the previous issue, the note by our collaborator Abdul-Hâdi, entitled : *Islam and anthropomorphic religions* (p. 152 and 153).

<sup>2</sup> An indefinite is taken here to symbolise the Infinite, insofar as it can be said that the Infinite can be symbolised; but this in no way amounts to confusing them, and we will make this distinction more explicit in the following.

a representation, necessarily imperfect, of total being. Thus spatial possibility, whose realisation (in the sense of passage from power to act) constitutes one of the special conditions of certain states of manifestation (such as our bodily state, in particular), contains in its indefiniteness all possible extents. But even in all this generality, it is only a determined possibility, indefinite no doubt, but nonetheless finite<sup>1</sup>, since, as the production of numbers shows (in both decreasing and increasing series), the indefinite proceeds from the finite, which is only possible on the condition that the finite contains this indefinite in potency. If it is impossible for us to accept the narrow point of view of geocentrism, we do not approve either of that sort of scientific lyricism, or so-called scientific lyricism, which seems to be particularly dear to certain astronomers, and in which there is constant talk of "infinite space" and "eternal time", which are pure absurdities; here again, as we shall show elsewhere, we must see only another aspect of the tendency towards anthropomorphism.

Another important remark in this order of ideas is that the considerations we have set out do not lead us, as some might wrongly believe if we did not take the precaution of insisting on it a little, to envisage space, as Pascal did, as "a sphere whose centre is everywhere and whose circumference is nowhere". Indeed, it is true that, in the geometrical (i.e. spatial) representation of total being, each point is, potentially, the centre of the being represented by the expanse in which it is situated; but we must not forget that, as we have already said<sup>2</sup>, between the fact (or the object, which is the same thing) taken as a symbol and the metaphysical principle that we wish to symbolise, the analogy is always reversed. Thus, in space considered in its actual reality (which is how Pascal understood it) and no longer as a symbol of total being, all the points belong to the domain of manifestation, because they belong to space, which is one of the possibilities whose realisation is included in this domain, which constitutes what we can call the exteriority of universal Existence. To speak here of interior and exterior is still, no doubt, a symbolic language, and a spatial symbolism; but the impossibility of doing without such symbols proves nothing other than the imperfection of our means of expression; we can obviously only communicate our conceptions to others (in the manifest and formal world, since this is a restricted individual state, outside of which there can be no question of "others") by means of figurations (manifesting these conceptions in forms), i.e. by means of analogies. We can then, and we must even, in order to conform our expression to the normal relationship of these

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<sup>1</sup> If it were otherwise, the coexistence of an indefinite number of other possibilities, which are not included in this one, and each of which is equally susceptible to indefinite development, would be manifestly impossible; and this consideration alone would suffice to demonstrate the absurdity of this much abused "infinite space".

<sup>2</sup> See 2nd year, no. 3, p. 96, note.

analogies (which, in geometrical terms, we would like to call an inverse homothety relationship), reverse Pascal's statement, and say that, not only in space but in everything that is manifest, it is the exterior (or circumference) that is everywhere, whereas the centre is nowhere, because it is unmanifest<sup>1</sup>; But this point, which is nothing manifested, contains in power all manifestations, it is the immovable motor of all things, the immutable principle of all differentiation. This point produces all space (and the other manifestations) by emerging from itself, as it were, through the unfolding of its virtualities, and so it fills this whole space; yet, in principle, it is not subject to space, since it is it that creates it, and it does not cease to be identical with itself; And when it has realised its total possibility, it is in order to return to that first Unity which contained everything in potentiality, a Unity which is itself (the Self), and from which, consequently, seen in itself, it had not emerged. It is through the consciousness of this Identity of Being, permanent through all the multiple modifications of the One Existence, that manifests itself, at the very centre of our present state of being, as of all other states of being, that superior element of man, uncreated and non-incarnate, which we have called the Celestial Ray ; and it is this consciousness, superior to every created faculty, and implying the assent of the law of harmony which logically links and unites all things in the Universe, it is, we say, this consciousness which, for our individual being, but independently of it and of its conditions, constitutes "the sensation of eternity"<sup>(2)</sup> .

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<sup>1</sup> This is "the place that is not" (ἡ ἄν), in which the balance of Libra resides, as stated at the beginning of the *Siphra D'sénioutha* (see *L'Archéomètre*, 2nd year, no. 5, p. 146).

<sup>2</sup> See *Pages dédiées au Soleil*, 2nd year, no. 2, p. 65.

### THE ARCHAEOMETER (*Continued*)

The interpretation we have given of the name *Abraham*<sup>1</sup>, expressing the finalities of souls in the trigone of the Living Waters, like what we said previously about the name *Brahmā*<sup>2</sup>, is immediately deduced from its formation in this trigone, by the union of the three zodiacals preceded by the lunar planetary, and to which is added the letter of the centre, A, placed as the initial in the Hebrew form (involution), and as the termination in the Sanskrit form (evolution)<sup>3</sup>. This name designates the Power that presides over the second birth (baptismal initiation or regeneration through the Waters<sup>4</sup>), that of the soul through Faith, through Grace<sup>5</sup>, the Father of Believers<sup>6</sup>. Reading the name aBRaHaM in reverse, it becomes MaHâ-RaBa, the Great Mastery<sup>7</sup>; it is also MaHâ-BaRa, the great creation through the Word, and its result, the Act, the divine poem. In Hebrew, as in Sanskrit, the root BRA expresses the idea of creation<sup>8</sup>: these three letters form the second word of Genesis, ברא, repetition of the first half of the first word, בראשית, the archaeometric formation of which we will return to later.

We must point out here that, by forming in the Trigon of the Earth of the Living the name exactly homologous to that of BRaHMâ (by the union of the planetary of the summit, which is here that of Saturn, with the three zodiacals and the terminal *a*), we obtain SOPhla (Σοφία), Divine Wisdom<sup>9</sup>. The serpent, which is one of the

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<sup>1</sup> See previous article, 2nd year, no. 5, p. 147.

<sup>2</sup> 1st year, no. 11, p. 248, note 2.

<sup>3</sup> In Sanskrit, any long vowel must be considered as a doubling of the corresponding short vowel, so that *â*, in particular, is equivalent to a contracted *aa*, as can be seen in the formation of compound words ; and this is a peculiarity to which it is all the more important to pay attention because, often, the replacement of a short or single *a* by a long or double *a* (*â*) in such a compound word is equivalent to the replacement of an affirmation by a negation, this long *a* being the product of the contraction of a final *a* of the first element of the compound with a privative *a* added as a prefix to the second element (like *â* in Greek, with the same meaning). On the other hand, we know that, in Sanskrit, any consonant written in full and without any modification or addition must always be regarded as followed by the vowel *a*, which is the primordial or fundamental sound, as we have already said (2nd year, no. 2, p. 51, note 4); the vowel *â* is represented by the addition of a vertical line placed after the consonant, to mark the addition of the second *a* which contracts with the first. We can therefore say that, in the two names aBRaHaM and BRaHMâ, there are three simple *a*'s, of which only one, the first in Hebrew and the last in Sanskrit, is represented by a distinct sign in the scripts of the two languages; The other two *a*'s are not represented (except, in Hebrew, by the later addition of the vowel points, which should not be taken into account hieroglyphically), and should not be considered separately from the consonants that support them, and do not enter into the calculation of numerical values.

<sup>4</sup> See 2nd year, no. 1, p. 12, note 1.

<sup>5</sup> Faith (Πίστις) characterises the degree attained by the second birth, that of the Psychics, just as Knowledge (Γνῶσις) characterises that attained by the third, the spiritual birth, i.e. that of the Pneumatics.

<sup>6</sup> In Hebrew, Arabic, Persian, etc., the name aBRaHaM or iBRaHiM always has this meaning.

<sup>7</sup> See Saint-Yves d'Alveydre, *Mission des Juifs*.

<sup>8</sup> And also of extension or expansion: the Sanskrit root *brih* means to extend.

<sup>9</sup> See *Notes sommaires sur le Gnosticisme*, 1st year, no. 5, p. 97.



symbols of Wisdom<sup>1</sup>, is called in Greek OPhIS (Ὀφίς), a name formed from the same letters as that of SOPhla (minus the final *a*), the initial letter S (or Σ) here becoming terminal<sup>2</sup>. We also know that OPhl, or, read the other way round, IPHO, is also one of the names of the Word<sup>3</sup>, and more specifically of the Word seen in its aspect as Redeemer. The same symbolic relationship is marked by the biblical figure of the Brazen Serpent, the image of the Crucified Saviour<sup>4</sup>; this figure can be represented schematically by the union of the two letters S and T, whose Hebrew correspondents שׁ and ת, the last two letters of the alphabet, form the name שת (Sheth), and whose hieroglyphic meaning we shall return to later.

The Serpent, taken in this sense, is the Ἀγαθοδαίμων of the Greeks, the Egyptian *Kneph*, while, in its lower and evil meaning<sup>5</sup>, it is the Κακοδαίμων, the Egyptian *Apep*<sup>6</sup>, the biblical (נחש)<sup>7</sup>, the Vedic *Vritra*<sup>8</sup>; he is the Hydra of Darkness, *Typhon* or *Python*, finally defeated and killed by the Solar Hero, *Osiris*, *Apollo*, *Herakles*, *Michael*<sup>9</sup>. Together, the two symbolic Serpents represent the two currents (evolution and involution) of the Universal Force, which, winding around the Axis of the World, form the figure of the Caduceus, whose importance in Greco-Roman symbolism is well known<sup>10</sup>.

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<sup>1</sup>The Gospel says: "Be as careful as serpents"; this is enough to prove that the symbol of the serpent is not always taken in an unfavourable sense, as we will explain later.

<sup>2</sup>The Greek letter Σ, although phonetically equivalent to the Hebrew שׁ, corresponds in reality, by virtue of its alphabetical rank, to שׁ, which moreover has the two consonances *sh* and *s*; it is the letter which, in the Greek alphabet, takes the place of שׁ. What's more, the uppercase form Σ is simply the vertical straightening of W, which is one of the forms of Phoenician שׁ; on the other hand, the lowercase form σ is the reversal of Hebrew שׁ, a reversal that can also be seen in other characters, and which is due to the fact that the two languages are written in opposite directions to each other. Similarly, the capital C form, which is also frequently found for the same letter, is the reversal of the Hebrew שׁ; in this form, which is identical to that of the Latin C, the letter σ would be equivalent in French to the soft *c* (or *ç*), while the Hebrew שׁ would be equivalent to the hard *c*. This shows that there was confusion between different characters in the Greek alphabet, or rather, first of all, in the Phoenician alphabet that gave rise to it, and which, disarcheometrical, originally had only 16 letters instead of 22, but later reverted to the latter number. Finally, to conclude our considerations on the Greek letter σ, we should point out that its final form ς is identical to the Latin letter S, the hieroglyphic value of which we shall return to later, and which corresponds precisely to the representation of the symbolic snake.

<sup>3</sup>See 1st year, no. 9, p. 190.

<sup>4</sup>This symbol should also be compared with that of *Quetzalcohuatl* in the Aztec tradition, which, as we know, derived directly from that of the Atlanteans.

<sup>5</sup>Every symbol is thus susceptible of two opposing interpretations, which balance and unite in its total and universal meaning. The name שת also has the two opposite meanings: in its unfavourable sense, it is the root of שתן (*Shathan*), the Adversary; similarly, *Set* was also one of the names of *Typhon* among the Egyptians (see Fabre d'Olivet, *La Langue Hébraïque restituée*).

<sup>6</sup>See *Notes sommaires sur Le Gnosticisme*, 1st year, no. 10, p. 230.

<sup>7</sup>However, the symbol of נחש itself does not necessarily have a bad meaning, when taken simply as a cyclic symbol (see 1st year, no. 11, p. 243), but it still has a limiting meaning.

<sup>8</sup>*Vritra* is struck down by *Indra* (also called *Shakra*), considered to manifest the luminous principle (*Dyaus*, Ζεύς) in the Atmosphere, *Antariksha*, or the transparent region that is intermediate between Heaven (*Swar*) and Earth (*Bhū*); in the *mantras*, this region is also referred to as *Bhūva*.

<sup>9</sup>The Serpent coiled around itself (*revolutus*) is a symbol of "revolution", in all the different meanings of the word.

<sup>10</sup>The ascending or evolving Serpent appears alone around the staff of *Aesculapius* (*Asklēpios*), the principle of spiritual Medicine (*Dhanvantari*); the symbol thus formed is hieroglyphically identical to the union of the two letters I and S, which we will discuss later.

We will have occasion to return to this symbol of the Serpent, but what we have just said here is sufficient to explain why, taken in its higher and beneficial sense, it played a major role in certain Gnostic traditions, such as, in particular, that of the *Ophites*, to whom it gave its name<sup>1</sup>.

*(To be continued).*

T.

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<sup>1</sup>In these traditions, the Serpent is often depicted with the head of the lion, the solar animal; it is then seen as a symbol of the Redeemer.

## ABOUT THE GREAT ARCHITECT OF THE UNIVERSE

Towards the end of our previous study<sup>1</sup>, we alluded to certain contemporary astronomers who sometimes stray from their own domain, indulging in digressions imbued with a philosophy that it is certainly not unfair to declare entirely sentimental, since it is essentially poetic in its expression. Sentimentalism always means anthropomorphism, for there are several kinds; and the one we are talking about is special in that it first manifested itself as a reaction against the geocentric cosmogony of revealed and dogmatic religions, leading on the one hand to the narrowly systematic conceptions of scientists who want to limit the Universe to the extent of their current understanding<sup>2</sup>, and on the other hand to beliefs that are at least as singular and not very rational (even by virtue of their entirely sentimental character as beliefs) as those they claim to replace<sup>3</sup>. We shall have to come back to both of these products of the same mentality later on; but it is worth noting that they are sometimes united, and it is hardly necessary to recall, to give an example, the famous "positivist religion" that Auguste Comte instituted towards the end of his life. On the contrary, when they are strictly positivist<sup>4</sup>, and even though their positivism necessarily remains incomplete, we hold them in quite different esteem from modern doctrinaire philosophers, whether they declare themselves to be monists or dualists, spiritualists or materialists.

But let us return to our astronomers; among them, one of the best known to the general public (and it is for this reason alone that we mention him in preference to any other, even if he is of far greater scientific value) is undoubtedly M. Camille Flammarion, whom we see, even in those of his works that would seem to be purely astronomical, writing things like these:

"... If worlds died forever, if suns were extinguished and never relit, there would probably be no more stars in the sky.

"And why?

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<sup>1</sup> See *Le Symbolisme de la Croix*, 2nd year, no. 6, p. 166.

<sup>2</sup> "Man is the measure of all things", said a Greek philosopher; but it is quite clear that this is to be understood in reality, not as a contingent individual man, but as Universal Man.

<sup>3</sup> As an example, not to depart from conceptions directly suggested by astronomy, let us cite the strange theory of the migration of the individual being through the various planetary systems; there is in this an error quite analogous to that of reincarnation (see on this subject 2nd year, no. 3, p. 94, note 1). For an exposition of this conception, in addition to the works of M. Flammarion, see Figuiet, *Le Lendemain de la Mort ou la Vie future selon la Science*.

<sup>4</sup> But, of course, if the positivist wants to remain logical with himself at all times, he can never adopt, in any way whatsoever, a negating attitude, in other words a systematic attitude (for negation means limitation, and vice versa).

"Because creation is so old, we can consider it as eternal in the past <sup>1</sup>. Since the time of their formation, the countless suns in space have had ample time to fade away. Relative to eternity past (*sic*), only the new suns shine. The first ones are extinguished. The idea of succession is therefore self-evident<sup>2</sup>.

"Whatever intimate belief each of us may have acquired in our conscience about the nature of the Universe, it is impossible to accept the old theory of a creation made once and for all<sup>3</sup>. Isn't the idea of God itself synonymous with the idea of Creator? As soon as God exists, he creates; if he had created only once, there would be no more suns in the immensity, nor planets drawing light, heat, electricity and life from around them<sup>4</sup>. Creation must, of necessity, be perpetual<sup>5</sup>. And, if God did not exist, the antiquity and eternity of the Universe would be even more compelling<sup>6</sup>.

The author declares that the existence of God is "a question of pure philosophy and not of positive science", which does not prevent him from wanting to demonstrate elsewhere<sup>7</sup>, if not scientifically, at least by scientific arguments, this same existence of God, or rather of a god, we should say, and still a very dim god<sup>8</sup>, since he is only one aspect of the Demiurge; It is the author himself who declares this, stating that, for him, "the idea of God is synonymous with that of Creator", and, when he speaks of creation, it is always of the physical world only that he is referring, that is to say the content of space that the astronomer has the possibility of exploring with his telescope<sup>9</sup>. Moreover, there are scientists who claim to be atheists only because it is impossible for them to have any other conception of the Supreme Being than this one, which is too strongly repugnant to their reason (which at least testifies in favour of it); but M. Flammarion is not one of them, since, on the contrary, he loses no opportunity to make a profession of deist faith. Here, immediately after the passage we quoted earlier, he is led, by considerations borrowed from a philosophy that is moreover

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<sup>(1)</sup> "is a peculiar concept that of a so-called temporal eternity, which is composed of successive durations, and which seems to be divided into two halves, one past and the other future; in reality, this is only the indefiniteness of duration, to which human immortality corresponds. We shall have occasion to return to this idea of a divisible pseudo-eternity, and to the consequences that some contemporary philosophers have sought to draw from it.

<sup>2</sup>It is almost superfluous to draw attention to the amount of pure hypothesis accumulated in these few lines.

<sup>3</sup>One wonders in the name of what principle this impossibility is proclaimed, since it concerns a belief (the word is there), i.e. something that is solely a matter of individual consciousness.

<sup>4</sup>It is clear from this sentence that, for the author, God has a beginning and is subject to time, as well as space.

<sup>5</sup>But perpetual, which implies only indefinite duration, is by no means synonymous with eternal, and antiquity, however great, has nothing to do with eternity.

<sup>6</sup>*Astronomie populaire*, p. 380 and 381.

<sup>7</sup>*God in Nature*, or "Spiritualism and Materialism in the Face of Modern Science".

<sup>8</sup>We know that the word *God* derives from the Sanskrit *Dēva*, which means "luminous"; it is also clear that we are talking here about spiritual Light, and not physical light, which is only a symbol of it.

<sup>9</sup>Indeed, modern science admits, at least in principle, only that which is susceptible of coming under the control of one or more of the five bodily senses; from its narrowly specialised point of view, everything else in the Universe is purely and simply considered non-existent.

all atomists, to formulate this conclusion: "Life is universal and eternal<sup>(1)</sup>". He claims to have arrived at this conclusion through positive science alone (by means of so many hypotheses!); but it is rather singular that this same conclusion has long been affirmed and taught dogmatically by Catholicism, as belonging exclusively to the domain of faith <sup>2</sup>. If science and faith were to converge so exactly, would it really be worth reproaching this religion so acrimoniously for the few hassles Galileo once had to endure at the hands of its representatives for having taught the rotation of the Earth and its revolution around the Sun, These opinions were contrary to a geocentrism that was then based on the exoteric (and erroneous) interpretation of the Bible, but whose most ardent defenders (for there are still some) are perhaps no longer to be found among the followers of the revealed religions<sup>3</sup>?

Seeing M. Flammarion to mix sentimentalism with science under the pretext of "spiritualism", we cannot be surprised that he arrived rather quickly at an "animism" which, like that of a Crookes, a Lombroso (at the end of his life) or a Richet (all examples of the failure of experimental science in the face of a mentality long formed in the West by the influence of anthropomorphic religions), differs little from ordinary spiritualism except in form, in order to save "scientific" appearances. But what might be even more astonishing, if we did not consider that the conception of an individual God, even more than a "personal" God, could not satisfy all mentalities, nor even all sentimentalities, what, we say, might be even more astonishing, is to find this same "scientific philosophy" on which we have based our work. M. Flammarion builds up his neo-spiritualism, and exposes it in almost identical terms, in the writings of other scientists who use it precisely to justify a materialistic conception of the Universe. Of course, we can no more agree with some than with others, because spiritualism and the The "vitalism" and "animism" of some are just as foreign to pure metaphysics as the materialism and "mechanism" of others, and all have equally limited conceptions of the Universe, albeit in different ways<sup>4</sup>; all take for infinity and eternity what is in reality only spatial and temporal indefiniteness. "Creation develops in infinity and eternity",

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<sup>1</sup> *Astronomie populaire*, p. 387.

<sup>2</sup> We will come back to this question of "eternal life", but we can point out now that this alleged eternisation of a contingent individual existence is only the consequence of a confusion between eternity and immortality. Moreover, this illusion is more easily excusable, to a certain extent, than that of spiritualists and other psychists, who believe they can demonstrate immortality.

"It should be added that, from the point of view of positive science, even this simple survival of *material* elements is still far from being firmly established, despite the claims of the various neo-spiritualist schools.

<sup>3</sup> We are referring in particular to certain groups of occultists, whose theories are too unserious to be developed in the slightest; this simple indication will certainly suffice to warn our readers against flights of fancy of this kind.

<sup>4</sup> There are some curious remarks to be made about the different limitations of the Universe conceived by modern scientists and philosophers; this is a question we may deal with some day.

writes M. Flammarion<sup>1</sup>, and we know in what restricted sense he understands creation; let us leave him with this statement, and come now, without further ado, to what was the occasion of the present article.



The March issue of *L'Acacia* carried an article by F.: M.-I. Nergal on the *question of the Great Architect of the Universe*, a question which had already been dealt with previously<sup>2</sup> in the same review, by the late F.: Ch.-M. Limousin and by F.: Oswald Wirth; we said a few words about it more than a year ago<sup>3</sup>.

Now, if we have cited M. Flammarion as a simple example of the neo-spiritualist tendency of certain contemporary scholars, we can well take the F.: Nergal as an example of the materialistic tendency of certain others. Indeed, he himself clearly asserts himself to be such, rejecting all the other denominations which (like We know that, in reality, true materialists are very few in number. Even so, it is very difficult for them to maintain a strictly logical attitude at all times: while they believe themselves to be rigorously scientific minds<sup>4</sup>, their conception of the Universe is just another philosophical view, in the construction of which a good number of sentimental elements enter; there are even some among them who go so far in the direction of giving precedence (at least practically) to sentimentalism over intellectuality, that we can find cases of true materialist mysticism. Is it not, in fact, an eminently mystical and religious concept, that of an absolute morality (or supposedly such a morality), which can exert on the mentality of a materialist an influence powerful enough to make him admit that, even if he had no rational reason to be a materialist, he would nevertheless remain one, solely because he is a materialist. Is it 'more beautiful' to 'do good' without the hope of any possible reward? This is certainly one of those "reasons" that reason ignores, but we believe that F.: Nergal himself attaches too much importance to moral considerations to deny any value to such an argument<sup>5</sup>.

In any case, in the article to which we have just alluded, F.: Nergal defines the Universe as "all the worlds that gravitate through the

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<sup>1</sup> *Astronomie populaire*, p. 211.

<sup>2</sup> In 1908.

<sup>3</sup> *L'Orthodoxie Maçonnique*, 1st year, no. 6, p. 107.

<sup>4</sup> If they were really positivists, they would confine themselves to being positivists only, with no more concern for materialism than for spiritualism, since the assertions (and also the negations) of both the one and the other go beyond the scope of sensible experience.

<sup>5</sup> In the same article, F.: Nergal speaks of "the ideal of beauty and feeling that is in the perspective of sincere people with strong and deep convictions based on scientific methods and disciplines", a sincerity he contrasts with that of "the spiritualism of F.: G..., the natural fruit of his literary education".

infinite<sup>(1)</sup>(sic)"; doesn't that sound like M. Flammarion? It is precisely on a statement equivalent to this that we left him, and we make the remark first of all to make clear the similarity of certain conceptions in men who, because of their respective individual tendencies, deduce from them diametrically opposed philosophical doctrines.

We thought that the question of the Great Architect of the Universe, which is closely related to the preceding considerations, was one to which it would be useful to return from time to time, and, since F. Nergal hopes that his article will stimulate responses, we will set out here some of the thoughts he has suggested, without any dogmatic pretensions, of course, because the interpretation of Masonic symbolism does not admit any<sup>2</sup>.

(*To be continued*).

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<sup>1</sup> One might think that there is here an excessive universalisation of the law of gravitation, if one did not reflect that, for the author as for M. Flammarion, it is only ever a question of the physical Universe, falling within the domain of astronomy, which is only one of the elements of universal manifestation, and which is by no means infinite. Flammarion, it is only a question of the physical Universe, within the domain of astronomy, which is only one of the elements of universal manifestation, and which is by no means infinite; still less does it fill a plurality of infinities, the coexistence of which is moreover a pure and simple impossibility (see *Le Démiurge*, 1st year, no. 1, p. 8).

<sup>2</sup> See *L'Orthodoxie Maçonnique*, 1st year, no. 6, p. 106 (quotation from the *Interpretive Ritual for the Grade of Apprentice*).

DISSERTATION ON THE RHYTHM AND PROSODY OF THE ANCIENT AND  
MODERN *by* FABRE D'OLIVET

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*Topic proposed by the French language and literature class of the Institut de France.*

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NOTICE

The work by Fabre d'Olivet that we are publishing today was read at the Institut around 1820, and, although it is of great importance from an esoteric point of view, it has remained in the shadows until now.

It was a good thing that the famous Master had authorised this difficult subject with his pen; he did it, as he did everything else, with perfect skill and an uncommon breadth of vision.

Already in 1815, Fabre d'Olivet had published, at the head of his translation of *Pythagoras's Verses dorés*, a *Discourse on the essence and form of poetry*, which had also been read at the Institut. The present memoir is the essential complement to this; it will be published *verbatim* in this Revue.

MANAGEMENT.



### ABOUT THE GREAT ARCHITECT OF THE UNIVERSE (*Continued*)

We have already said that, for us, the Great Architect of the Universe is only an initiatory symbol, which must be treated like any other symbol, and of which we must, therefore, seek above all to form a rational idea<sup>(1)</sup> ; in other words, this conception can have nothing in common with the God of anthropomorphic religions, who is not only irrational, but even anti-rational<sup>2</sup>. However, if we believe that "each person can attribute to this symbol the meaning of his own philosophical or metaphysical conception", we are far from assimilating it to an idea as vague and insignificant as that of God. Herbert Spencer's "Unknowable", or, in other words, "that which science cannot reach"; and it is quite certain that, as F. : Nergal, "while no one denies that there is such a thing as the unknown<sup>3</sup>, there is absolutely nothing to authorise us to claim, as some do, that this unknown represents a mind, a will". Undoubtedly, "the unknown recedes" and can recede indefinitely; it is therefore limited, which amounts to saying that it constitutes only a fraction of Universality; consequently, such a conception cannot be that of the Great Architect of the Universe, who must, to be truly universal, involve all the particular possibilities contained in the harmonic unity of the Total Being<sup>4</sup>.

F. : Nergal is also right when he says that often "the formula of the Great Architect corresponds only to an absolute emptiness, even in those who are in favour of it". However, it is unlikely that the same was true of those who created it, for they must have wanted to inscribe on the pediment of their initiatory edifice something other than an empty word. To rediscover their thoughts, it is obviously sufficient to ask ourselves what this word means in itself, and from this point of view, we find it all the more appropriate to the use made of it as it corresponds admirably to the whole of Masonic symbolism, which it dominates and enlightens in its entirety, like the ideal conception that presides over the construction of the Universal Temple.

The Great Architect is not the Demiurge, he is something more, infinitely more, because he represents a much higher concept:

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<sup>1</sup> See *L'Orthodoxie Maçonnique*, 1st year, no. 6, p. 107.

<sup>2</sup> What we say here about anthropomorphism can also be applied to sentimentalism in general, and to mysticism in all its forms.

<sup>3</sup> This, of course, in relation to human individualities considered in their present state; but "unknown" does not necessarily mean "unknowable": nothing is unknowable when we consider all things from the point of view of Universality.

<sup>4</sup> It should not be forgotten that, as we have already pointed out on many occasions, material possibility is only one of these particular possibilities, and that there are an indefinite number of others, each of which is equally susceptible to indefinite development in its manifestation, i.e. in passing from power to act (see in particular *The Symbolism of the Cross*, 2nd year, nos. 2 to 6).

he traces the ideal plan <sup>1</sup>which is realised in act, that is to say manifested in its indefinite (but not infinite) development, by the individual beings who are contained (as particular possibilities, elements of this manifestation at the same time as its agents) in his Universal Being; and it is the collectivity of these individual beings, considered as a whole, which, in reality, constitutes the Demiurge, the craftsman or workman of the Universe<sup>2</sup>. This conception of the Demiurge, which we have already described in another study, corresponds in the Qabbalah to the *Adam Protoplasts* (first formator<sup>3</sup>), while the Great Architect is identical to the *Adam Qadmon*, i.e. to Universal Man<sup>4</sup>.

This is enough to show the profound difference between the Great Architect of Masonry on the one hand, and the gods of the various religions on the other, who are all merely different aspects of the Demiurge. It is wrong, moreover, that the anthropomorphic God of exoteric Christians, F Nergal.· assimilates *Jehovah*, i.e. יהוה, the Hierogram of the Great Architect of the Universe itself (whose idea, in spite of this nominal designation, remains much more indefinite than the author can even suspect), and *Allah*, another Tetragrammaton whose hieroglyphic composition very clearly designates the Principle of Universal Construction<sup>5</sup>; such symbols are in no way personifications, and they are all the less so since it is forbidden to represent them by figures of any kind.

On the other hand, from what we have just said, we can see that, in reality, all that was intended was to replace the formula formerly in use, "To the Glory of the Great Architect of the Universe" (or "of the Sublime Architect of the Worlds", in the Egyptian Rite), by other exactly equivalent formulae, when it was proposed to substitute these words: "À la Gloire de l'Humanité" (To the Glory of Mankind), which should then be understood in its totality, which constitutes Universal Man<sup>6</sup>, or even: "À la Gloire de la Franc-Maçonnerie Universelle" (To the Glory of Universal Freemasonry), because Freemasonry, in the sense of the Egyptian Rite, is the only form of Freemasonry.

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<sup>1</sup> "The Architect is the one who conceives the building, the one who directs its construction", says F.· Nergal himself, and on this point too we are in perfect agreement with him; but, if we can say, in this sense, that he is truly "the author of the work", it is nevertheless obvious that he is not materially (or formally) the author, in a more general way "the creator", because the architect, who draws up the plan, must not be confused with the workman who executes it; it is exactly, from another point of view, the difference which exists between speculative Masonry and operative Masonry.

<sup>2</sup> See our study on *Le Demiurge*, 1st year, nos. 1 to 4.

<sup>3</sup> And not "first formed", as has sometimes been wrongly said, in a clear misunderstanding of the translation of the Greek term Protoplastes.

<sup>4</sup> See *Le Demiurge*, 1st year, no. 2, pp. 25-27.

<sup>5</sup> In fact, symbolically, the four letters that form the name ALLaH in Arabic are equivalent respectively to the ruler, the square, the compass and the circle, the latter being replaced by the triangle in Masonry whose symbolism is exclusively rectilinear (see *L'Universalité en l'Islam*, 2nd year, no. 4, p. 126).

<sup>6</sup> It goes without saying that, in fact, each individual will have a more or less limited conception of Humanity as a whole, depending on the current extent of his or her intellectual perception (what we might call his or her "inner self"). "But we need only consider the formula in its true and complete sense, freeing it from all the contingencies that determine individual conceptions.

universal, is identified with Humanity as a whole, envisaged in the (ideal) accomplishment of the Great Work of Construction<sup>1</sup>.

We could dwell at much greater length on this subject, which is naturally open to indefinite development; but, to conclude practically, we will say that atheism in Masonry is and can only be a mask, which, in the Latin countries and particularly in France, no doubt temporarily had its usefulness, one could almost say its necessity, and this for various reasons that we do not have to determine here, but which today has become rather dangerous and compromising for the prestige and external influence of the Order. This is not to say, however, that we should, in imitation of the pietistic tendency which still dominates Anglo-Saxon Masonry, demand the institution of a deist profession of faith, implying belief in a personal and more or less anthropomorphic God. Far be it from us to entertain such a thought; indeed, if such a declaration were ever demanded in any initiatory fraternity, we would certainly be the first to refuse to subscribe to it.

But the symbolic formula of recognition of the G.: A.: of the U.: does not include anything similar. It is a simple affirmation of the Universal Being which so harmoniously crowns the imposing edifice of the Order's ritual symbolism.

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<sup>1</sup>We must point out that the first precept of the Masonic Code is worded exactly as follows:

"Honour the G. A.: of the U.: ", and not: "Worship the G. A.: of the U.: ", in order to avoid even the slightest appearance of idolatry. Indeed, this would only be an appearance of idolatry, since, as the considerations we are setting out here prove, the formula implying adoration would be sufficiently justified by the

doctrine of "Supreme Identity", which, seen in this sense, can be expressed in a (literal) numerical equation well known in the Muslim Qabbalah. According to the Qur'an itself, Allah "commanded the angels to worship Adam, and they worshipped him; the proud Iblis refused to obey, and (therefore) he was among the disbelievers" (chap. II, v. 32).

- There is another, related question, which would be interesting from both a ritualistic and historical point of view, in order to determine the original meaning and value of the symbol of G.: A.:,

would be to consider whether we should regularly say: "À la Gloire du G.: A.: de l'U.: ", according to the custom that had prevailed in French Masonry, or else, according to the English formula: "Au Nom du G. A.: de l'U.: " (I. T. N. O. T. G. A. O. T. U.).

<sup>2</sup>We must not confuse "theism" with "deism", for the Greek  $\theta\epsilon\acute{o}\varsigma$  carries a much more universal meaning than the God of modern exoteric religions; we shall have occasion to return to this point later, moreover.

## THE NEO-SPIRITUALISTS

From the very beginning of the publication of our *Revue*<sup>1</sup>, we have very clearly repudiated, because it was particularly important to us not to leave any ambiguity on this subject in the minds of our readers, we have, we say, repudiated any solidarity with the various schools called spiritualist, whether they be occultists, theosophists, spiritualists, or any other more or less similar grouping. In fact, all these opinions, which can be grouped together under the common name of "neo-spiritualists<sup>(2)</sup>", have no more connection with Metaphysics, which is the only one we are interested in, than the various scientific or philosophical schools of the modern West<sup>3</sup>; and moreover, by virtue of their unjustified and unreasonable claims, they have the serious disadvantage of being able to create, in people who are insufficiently informed, extremely regrettable confusion, which will result in nothing less than bringing down on others, including ourselves, something of the discredit which should befall them alone, and quite legitimately, in the eyes of all serious men.

This is why we feel that we should show no leniency towards the theories in question, all the more so because, if we did, we are certain that their more or less authorised representatives, far from acting in the same way towards us, would be in no way grateful to us, and would show us no less hostility; it would therefore be, on our part, a pure weakness which would be of no benefit to us, quite the contrary, and which could always be reproached to us by those who know our true feelings on the matter. We therefore have no hesitation in declaring that we regard all these neo-spiritualist theories, taken as a whole, as no less false in their very principle and no less harmful to the public mentality than, as we have already said<sup>4</sup>, the modernist tendency is to us, in whatever form and in whatever field it manifests itself<sup>5</sup>.

Indeed, if there is one point at least on which Catholicism, in its present orientation, has all our sympathies, it is its struggle against modernism. It seems to be much less concerned about neo-spiritualism, which, it is true, has perhaps spread less widely and less rapidly, and which, moreover, is rather apart from it and on a different terrain, so that Catholicism can do little more than point out its dangers to those who are opposed to it.

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<sup>1</sup> See *La Gnose et les Écoles spiritualistes*, 1st year, no. 2.

<sup>2</sup> We must be careful to distinguish this neo-spiritualism from so-called classical or eclectic spiritualism, a doctrine of little interest, no doubt, and of no value from the metaphysical point of view, but which at least presented itself as a philosophical system like any other; superficial as it was, it owed its success precisely to this very lack of depth, which made it especially convenient for university teaching.

<sup>3</sup> See *À nos Lecteurs*, 1st year, no. 5.

<sup>4</sup> See *Ce que nous ne sommes pas*, 2nd year, no. 1.

<sup>5</sup> See also *L'Orthodoxie Maçonnique*, 1st year, no. 6.

of its faithful who might allow themselves to be seduced by doctrines of this kind. But, if someone, placing himself outside all denominational preoccupations, and consequently in a much wider field of action, were to find a practical means of stopping the spread of so many ramblings and insanities more or less skilfully presented, depending on whether they are presented by men of bad faith or by simple imbeciles, and which, in either case, have already contributed to the irremediable derangement of so many individuals, we believe that in so doing he would be accomplishing a veritable work of mental salubrity, and would be rendering an eminent service to a considerable fraction of present-day Western humanity<sup>1</sup>.

This cannot be the role of those of us who, as a matter of principle, formally forbid all polemics, and distance ourselves from all external action and all party struggles. However, without leaving the strictly intellectual domain, we can, when the opportunity presents itself, show the absurdity of certain doctrines or beliefs, and sometimes underline certain declarations of the spiritualists themselves, to show the advantage that can be drawn from them against their own doctrinal assertions. Logic is not always their forte, and incoherence is a fairly widespread fault, visible to all those who do not allow themselves to be taken in by the more or less pompous words, the more or less declamatory phrases, which very often cover only the emptiness of thought. It is with this aim in mind that we open this section today, reserving the right to return to it whenever we think it appropriate, and hoping that our remarks, made at random as we read and research the incriminating theories, may, if there is still time, open the eyes of people of good faith who have lost their way among the neo-spiritualists, at least some of whom might be worthy of a better fate.



We have already stated on many occasions that we absolutely reject the fundamental hypotheses of Spiritism, namely reincarnation<sup>2</sup>, the possibility of communicating with the dead by material means<sup>3</sup>, and the alleged experimental demonstration of human immortality<sup>4</sup>. Moreover, these theories are not confined to Spiritists and, in particular, the belief in reincarnation is shared by the majority of them<sup>5</sup> with Theosophists and a large number of occultists of various categories. We can admit nothing of these doctrines, for they are formally contrary to the most elementary principles.

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<sup>1</sup> At a time when associations of all kinds and leagues against all real or supposed scourges are proliferating, we could perhaps suggest, for example, the idea of an "Anti-Occultist League", which would simply appeal to all people of common sense, without any distinction of party or opinion.

<sup>2</sup> See in particular *Le D miurge*, 1st year, no. 3, p. 47, and *Le Symbolisme de la Croix*, 2nd year, no. 3, p. 94, note 1.

<sup>3</sup> See *La Gnose et les  coles spiritualistes*, 1st year, no. 2, p. 20.

<sup>4</sup> See *  propos du Grand Architecte de l'Univers*, 2nd year, no. 7, p. 196, note 1.

<sup>5</sup> Most American spiritualists are not reincarnationists.

Moreover, and for this very reason, they are clearly anti-traditional; moreover, they were not invented until the nineteenth century, although their proponents use every possible means, by torturing and distorting texts, to make people believe that they go back to the earliest antiquity. They use the most extraordinary and unexpected arguments to do so; for example, we have recently seen, in a magazine which we will be kind enough not to name, the Catholic dogma of the 'resurrection of the flesh' interpreted in a reincarnationist sense; and yet it is a priest, no doubt highly suspicious of heterodoxy, who dares to support such assertions! It's true that reincarnation has never been explicitly condemned by the Catholic Church, and certain occultists point this out at every opportunity with obvious satisfaction; but they don't seem to suspect that, if this is so, it's all in the name of reincarnation simply because it was not even possible to suspect that there would come a day when such madness would be imagined. As for the "resurrection of the flesh", in reality this is merely a misnomer for the "resurrection of the dead", which, esoterically<sup>1</sup>, may correspond to the fact that the being who realises the Universal Man in himself rediscovers, in his totality, the states which were considered past in relation to his present state, but which are eternally present in the "resurrection of the dead". It is the "permanent actuality of extra-temporal being"<sup>(2)</sup>.

In another article in the same journal, we noted an involuntary, even completely unconscious admission, which is amusing enough to deserve a passing mention. A spiritualist declares that "truth lies in the exact ratio of the contingent to the absolute"; now this ratio, being that of the finite to the infinite, can only be rigorously equal to zero; draw your own conclusion, and see if after that there is still anything left of this so-called "spiritualist truth", which is presented to us as future "experimental evidence"! Poor "human child"<sup>(3)</sup>*(sic)*, "psycho-intellectual", whom we want to "feed" with such a truth (?), and who we want to believe is "made to know it, love it and serve it", in faithful imitation of what the Catholic catechism teaches about its anthropomorphic God! Since this "spiritualist teaching" seems, in the minds of its promoters, to have a sentimental and moral purpose above all, we wonder whether it is worth trying to replace the old religions, which, for all their faults, were at least of undeniable value from this relative point of view <sup>4</sup>, with bizarre conceptions which will not replace them advantageously in any respect, and which, above all, will be perfectly incapable of fulfilling the social role to which they aspire.

*(To be continued).*

T. PALINGENIUS

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<sup>1</sup> Of course, this esoteric interpretation has nothing in common with current Catholic doctrine, which is purely exoteric: on this subject, see *Le Symbolisme de la Croix*, 2nd year, no. 5, p. 149, note 4.

<sup>2</sup> See *Pages dédiées à Mercure*, 2nd year, no. 1, p. 35, and no 2, p. 66.

<sup>3</sup> The author is careful to warn us that "this is not a pleonasm", so we wonder what it could be.

<sup>4</sup> See *La Religion et les religions*, 1st year, no. 10, p. 221.

## THE CONSTITUTION OF THE HUMAN BEING AND HIS POSTHUMOUS EVOLUTION ACCORDING TO VEDÂNTA

Various more or less fanciful conceptions of the constitution of the individual human being have often been expounded, many of them devoid of any serious foundation. In order to reduce all these theories to their true value, we thought it would be a good idea to summarise, as fully as possible, what is taught on this question by the Brâhmanic doctrine, and more particularly by the *Vedânta*, which is the most orthodox form of it<sup>1</sup>, while sometimes also calling upon data supplied by other Hindu doctrines, when these do not present any contradiction with the first<sup>2</sup>.

First of all, it is important to establish in principle that the Self (*âtman*), which is being itself in its essence, is never individualised, but only develops its virtual possibilities, through the passage from potency to act, in all the modalities that constitute the various manifested states of being<sup>3</sup>. It is the principle by which these states exist, as well as the unmanifested states, but it is only itself, having no principle which is external to itself, for it is an immediate determination of the Universal Spirit (*Âtmâ*<sup>4</sup>) which penetrates all things, remaining always "the same" through the indefinite multiplicity of the degrees of Existence. The Self is identical in reality with this Universal Spirit, from which it is not distinct, except when we consider it particularly in relation to a certain individual state of being, such as the present human state, and only in so far as we consider it from this specialised and restricted point of view<sup>5</sup>.

Since the Universal Spirit is identified with *Brahma* Himself (by virtue of Supreme Identity), it is said that it is *Brahma* who resides in the vital centre of the human being; this vital centre is considered to correspond analogously to the smallest ventricle of the heart, but must not be confused with the heart of the physical organism, since it is the centre, not only of bodily individuality, but of integral individuality, the bodily modality of which is not the only one.

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<sup>1</sup> See *Le Démiurge*, 1st year, no. 3, p. 47.

<sup>2</sup> On this subject, we can do no better than to quote this passage from Vijnâna-Bhikshu's *Kapila-Bhâshya*: "In the doctrine of Kanâda and in the *Sânkhya*, the part that is contrary to the *Veda* must be rejected by those who adhere strictly to the orthodox doctrine; in the doctrine of Jaimini and that of Vyâsa (the two *Mîmânsâs*), there is nothing that does not accord with the Scriptures. - The purpose of the first *Mîmânsâ* (*Pûrva-Mîmânsâ*), also called *Karma-Mîmânsâ* or Practical *Mîmânsâ*, is to determine the meaning of the Scriptures, especially with regard to ritual prescriptions. The second *Mîmânsâ* (*Uttara-Mîmânsâ*) can be regarded as the theoretical *Mîmânsâ*, and is also called *Brahma-Mîmânsâ*, as it concerns Divine Knowledge (*Brahma-Vidyâ*); strictly speaking, it constitutes the *Vedânta*, i.e. the end or complement of the *Veda*, and is based on the esoteric teaching contained mainly in the *Upanishads*.

<sup>3</sup> See our previous studies, in particular *Le Symbolisme de la Croix*, 2nd year, nos. 2 to 6.

<sup>4</sup> This determination is expressed by the disinnence of the word *âtman*, which is also used as a personal pronoun (oneself).

<sup>5</sup> On this question of individual distinction and its degree of reality, see *Le Démiurge*, 1st year, nos. 1 to 4.



constitutes only a portion<sup>1</sup>. "In this abode of *Brahma* (*Brahma-pura*) is a small lotus, a dwelling in which is a small cavity (*dahara*) occupied by the Ether (*Ākāsha*); we must seek what it is that is in this place, and we will know It<sup>2</sup>. It is not only the living soul (*jīvātmā*), i.e. the particular manifestation of the Self in the present individual (considered separately from its principle, which is this Self), which resides at the centre of this individuality; it is, as we have just said, the Universal Spirit (*Ātmā*), which is *Brahma* Himself, the Supreme Ordainer, and which, thus considered in man, is called *Purusha*, because it rests or dwells in individuality (integral or extended, and not merely corporeal or restricted) as in a city (*puri-shaya*). In this dwelling place (the vital centre), "the sun does not shine, nor the moon, nor the stars<sup>3</sup>; still less does this visible fire (the sensitive igneous element). Everything shines after its radiance<sup>4</sup> (by reflecting its brightness); it is through its brightness that this whole (integral individuality) is illuminated. This *Purusha* is of a luminosity (spiritual) as clear as a smokeless flame; it is the master of the past and the future (being omnipresent); it is today and it will be tomorrow (and in all cycles of existence) as it is (from all eternity)<sup>5</sup>."

*Purusha* (which is also called *Pumas*) is the essential (active) principle, whose union with *Prakriti* or the undifferentiated (passive) elementary substance produces the integral development of the state of individual human being; this in relation to each individual, and similarly for all other formal states. For the whole of the present individual domain (including all the beings who develop in it), *Purusha* is assimilated to *Prajâpati*<sup>6</sup>, and the *Purusha-Prakriti* couple is the manifestation (in this domain) of Universal Man; it is the same, moreover, in each of the other domains of formal existence<sup>7</sup>.

*Prakriti* is the first of the twenty-five principles enumerated in Kapila's *Sāṅkhya*, while *Purusha* is the last.

<sup>1</sup> On the heart as the centre of life, not only in relation to the circulation of blood, but also, analogously, in relation to universal intelligence, see *L'Universalité en l'Islam*, 2nd year, no. 4, p. 125.

<sup>2</sup> *Chhândogya Upanishad*.

<sup>3</sup> Cf. the description of the Heavenly Jerusalem in the Apocalypse.

<sup>4</sup> In other words, the radiance of *Purusha*.

<sup>5</sup> "He is now as He was (from all eternity), every day in the state of Sublime Creator": see *L'Identité Suprême dans l'Ésotérisme musulman*, 2nd year, no. 7, p. 200.

<sup>6</sup> On *Prajâpati* and his manifestation as *Manu* in each cycle, see *L'Archéomètre*, 1st year, no. 9, p. 181, note 1.

<sup>7</sup> *Mūla-Prakriti*, the primordial Nature (called *El-Fitrah* in Arabic), the root of all formal manifestations, is identified with *Mâyā* according to the *Purāṇas*; it is "indistinctible", not being composed of parts, being able only to be induced by its effects, and, according to Kapila, productive without being production. "Nature, the root of everything, is not production. Seven principles, the great one (*Mahat*) and the others (*ahankāra* and the five *tanmātras*) are at the same time productive and productive. Sixteen are production (unproductive). *Purusha* is neither productive nor productive" (*Sāṅkhya-Kārikā*). - Cf. Scotus Erigenae, de *Divisione Naturæ*: "The division of Nature seems to me to be established according to four different species, of which the first is that which creates and is not created; the second, that which is created and creates itself; the third, that which is created and does not create; and the fourth, that which is not created and does not create either" (Lib. 1). "But the first species and the fourth (respectively analogues of *Prakriti* and *Purusha*) merge in the Divine Nature, for the latter can be said to be creative and uncreated, since it is in itself, but also neither creative nor created, since it is infinite, nor is there any possibility that it is not in itself and by itself" (Lib. 3).



*Purusha* before speaking of *Prakriti*, because it is inadmissible for the plastic or substantial principle (in the strictly etymological sense of this word<sup>1</sup>) to be a cause by itself and apart from the action of the essential principle, which is designated as *Purusha*<sup>2</sup>.

The latter, considered as identical with the Self (*âtman*), "is (so to speak) a portion of the Supreme Ordainer (although He has no parts strictly speaking, being, in His essence, indivisible and without duality), as a spark is of fire (the whole nature of which is in each spark)". It remains unaffected by individual modifications (such as pleasure or pain), which all come from the plastic principle (*Prakriti* or *Pradhâna*, the primordial substance containing in the power of being all formal possibilities). "Thus the sunlight or moonlight appears to be that which gives rise to it, but yet it is distinct from it (and likewise the modifications or qualities manifested are distinct from their principle). As the image of the sun reflected in the water trembles or wavers, following the ripples of the pond, yet without affecting the other images reflected in the same water, nor the solar orb itself, so the modifications of one individual do not affect another individual, nor the Supreme Ordainer Himself<sup>3</sup>. It is the individual living soul (*jîvâtma*) that is compared here to the image of the sun in water, as the reflection (in the individual domain and in relation to each individual) of the Light of the Universal Spirit (*Âtmâ*, with whom *Purusha* is identified); water (which reflects sunlight) is the symbol of the plastic principle (*Prakriti*)<sup>4</sup>.

We must now proceed to enumerate the successive degrees of the individual manifestation of *âtman*, the first of which is the higher intellect (*Buddhi*), which is also called *Mahat* or the great principle<sup>5</sup>, and which is as yet individualised only in the principial mode (not actually), which is to say that it is the immediate principle of individuality. If we look at the Self as the spiritual Sun that shines at the centre of total being, *Buddhi* will be the ray directly emanating from this Sun and illuminating in its entirety the state of being we are considering, while linking it to the other states and to the centre itself<sup>6</sup>. This principle is also considered to be ternary, and is then identified with *Trimurti*: "*Mahat* becomes distinctly known as three Gods, through the influence of the three qualities (*gunâni*, the constitutive and primordial essences of beings), *sattwa*, *rajas* and *tamas*<sup>7</sup>, being "one".

<sup>1</sup> This is not the sense in which Spinoza used the term "Substance", for by this he means Universal Being itself, "which subsists in and of itself".

<sup>2</sup> This opinion, which could be deduced from an erroneous conception of the *Sāṅkhya* doctrine, would moreover be contrary to the teaching of the Vedas.

<sup>3</sup> *Brahma-Sûtras*, 2nd Reading, 3rd chapter.

<sup>4</sup> The same is true of all traditions; in the case of the Hebrew tradition, this can easily be seen by referring to the beginning of the first chapter of Genesis (see also *L'Archéomètre*).

<sup>5</sup> This is the second principle of Kapila.

<sup>6</sup> The centre of each state of being must be seen as potentially identified with the centre of total being (see *The Symbolism of the Cross*, 2nd year, no. 2, p. 57, and no. 3, p. 99); it is in this sense that we can say, as we did at the outset, that *Purusha* resides at the centre of individuality.

<sup>7</sup> We will return elsewhere to the definition of these three qualities, which here would take us too far from the subject we set out to address.

personality in three Gods". In the Universal, he is the Godhead; but, considered distributively (under the aspect of distinction), he belongs to individual beings (to whom he communicates the possibility of participation in the divine attributes) <sup>1</sup>."

This intellect (*Buddhi*), passing from the state of universal power to the individualised state (by manifesting itself, but without ceasing to be as it was), produces individual consciousness (*ahankâra*), which gives rise to the feeling of the self. This consciousness<sup>2</sup> has the function of prescribing individual conviction (*abhimâna*), i.e. the notion that "I am" concerned with the objects of perception (external) and meditation (internal); it proceeds immediately from the intellectual principle, and produces all the other principles of the individual man, with which we shall now have to deal.

These principles comprise eleven faculties, ten of which are external: five of sensation and five of action; the eleventh, which participates in both, is the internal sense or mental faculty (*manas*), which is directly linked to the individual consciousness. These faculties all derive from the five elemental essences (*tanmâtras*<sup>3</sup>), which are also the principles of the five bodily elements<sup>4</sup>.

As for their development, we need only reproduce what is taught on this question by the *Brahma-Sûtras*<sup>(5)</sup>: "The intellect, the internal sense, as well as the faculties of sensation and action, are developed (in the manifestation) and resorbed (in the unmanifested) in a similar (logical) order of succession, which is always that of the principal elements (*tanmâtras*) from which they proceed (with the exception of the intellect, which is developed before any other individual principle). As for *Purusha* (*âtman*), his emanation is not a birth, nor an original production; no limitation can be assigned to him (by any particular condition of existence), for, being identified with the Supreme *Brahma*, he participates in His infinite essence (implying the possession of the divine attributes in so far as this participation is effective). He is active, but potentially (non-acting), because activity is not essential to him, but possible and contingent (relative only to his various states of being). Just as the carpenter, having his tools in his hand, his lines and supports, and putting them aside, enjoys tranquillity and rest, so the spirit, in its union with its instruments (through which its potential faculties are developed in act in each of its states of manifestation), is active, and, on leaving them, enjoys rest and tranquillity<sup>6</sup>."

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<sup>1</sup>*Matsya Purâna*.

(2) This is the third principle of Kapila.

<sup>3</sup>*Tanmâtra* literally means an "assignment" (*mâtra*, measure, determination, character) delimiting a certain domain (*tan*, root expressing the idea of extension) in universal Existence; we will return to this point at greater length in a forthcoming study.

<sup>4</sup>After the first three principles, Kapila enumerates successively the five *tanmâtras*, the eleven faculties, the five bodily elements, and finally *Purusha* or *Pumas*, making a total of twenty-five principles.

<sup>5</sup>The *Brahma-Sûtras* (or *Shâriraka-Mimânsâ*), attributed to Vyâsa, are a collection of aphorisms in which the fundamental teachings of *Vedânta* are formulated; their author is also called Bâdarâyana and Dwaipâyana.

<sup>6</sup>*Brahma-Sûtras*, 2<sup>o</sup>Reading, 3<sup>o</sup>chapter.

"The various faculties of sensation and action (designated by the term *prâna* in a secondary sense) are eleven in number: five of sensation, five of action, and the internal sense (*manas*). Where a larger number (thirteen) is specified, the term is used in its most comprehensive sense, distinguishing (in *manas*) intellect, individual consciousness and the "sensorium". Where a lesser number is mentioned, it is used in a more restricted sense: for example, seven sensory organs are mentioned, in relation to the two eyes, the two ears, the two nostrils and the mouth or tongue (so that, in this case, it refers only to the seven openings or orifices of the head). The eleven faculties mentioned above (though collectively designated by the term *prâna*) are not (like the five *vâyus*<sup>1</sup>) mere modifications of the principal vital act (respiration, with the assimilation that results from it), but distinct principles (from the special point of view of bodily individuality)<sup>(2)</sup>."

The term *prâna* properly means "vital breath"; but, in certain Vedic texts, what is thus designated is (in the universal sense) identified in principle with *Brahma* Himself, as when it is said that, in deep sleep, all the faculties are resorbed in him, for, "while a man sleeps without dreaming, his spirit is with *Brahma*<sup>3</sup>".

As for the organs of these faculties, the five instruments of sensation are: the ears (hearing), the skin (touch), the eyes (sight), the tongue (taste), and the nose (smell), being thus enumerated in the order of development of the senses, which is that of the corresponding elements <sup>4</sup>. The five instruments of action are: the organs of excretion, the generative organs, the hands, the feet, and finally the voice or the organ of speech, which is enumerated as the tenth. *Manas* must be regarded as the eleventh, comprising by its very nature the double property (as serving both sensation and action), and, consequently, participating in the properties of both<sup>5</sup>.

According to the Sâmkhya, these faculties (with their corresponding organs) are (by distinguishing three principles in the *manas*) the thirteen instruments of Knowledge: three internal and ten external, compared to three sentinels and ten doors. A bodily sense perceives, and an organ of action executes; between the two, the internal sense (*manas*) examines; consciousness (*ahankâra*) makes the individual application, and the intellect (*Buddhi*) transposes into the Universal the data of the preceding faculties.

On the other hand, according to the *Vedânta*, *Purusha* or *âtman*, manifesting in the living form (of the individual) as *jîvâtâmâ*, is seen as covering himself with a series of successive envelopes, although he cannot be said to be contained within them.

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<sup>1</sup>We will explain later what these five *vâyus* are.

<sup>2</sup>*Brahma-Sûtras*, 2nd Reading, 4th chapter.

<sup>3</sup>See further the explanations concerning this state of "deep sleep", about which, incidentally, we have already said a few words on another occasion (*Le D miurge*, 1st year, no. 3, p. 48).

<sup>4</sup>We will explain this correspondence when we deal with the conditions of corporeal existence.

<sup>5</sup>Cf. Laws of Manu, 2nd Reading, slokas 89 to 92.

The first envelope (*vijnâna-maya*) is the directly reflected Light of Knowledge (*Jnâna*, the particle *vi* marking a distinction). The first envelope (*vijnâna-maya*) is the directly reflected Light of Knowledge (*Jnâna*, the particle *vi* marking a distinction); it is composed of the five elementary principal essences (*tanmâtras*), and consists of the junction of the higher intellect (*Buddhi*) with the potential faculties of perception whose development will constitute the five senses in bodily individuality; it is still only the principal form (*kârana-sharîra*), that by which the form will be manifested. The second envelope (*mano-maya*), in which the internal sense (*manas*) is joined with the previous one, involves mental consciousness, the individualisation (in the reflected mode) of the Higher Intellect. The third envelope (*prâna-maya*) includes the faculties that derive from the vital breath (*prâna*), i.e. the five *vâyus* (modalities of *prâna*), as well as the faculties of action and sensation (the latter already existing in power in the first envelope, whereas, on the other hand, there could be no question of action of any kind). Together, these three envelopes (*koshas*) constitute the subtle form (*sûkshma-sharîra* or *linga-sharîra*), as opposed to the gross or corporeal form (*sthûla-sharîra*).

The five vital functions or actions are called *vâyus*, although they are not, strictly speaking, air or wind<sup>1</sup>, but, as we have just said, modalities of the vital breath (*prâna*), considered mainly in its relation to respiration. These are 1° respiration, considered as ascending at its beginning, and attracting the as yet unindividualised elements of the cosmic atmosphere, in order to make them participate in individual consciousness, by assimilation; 2° inspiration, then considered as descending, and by means of which these elements penetrate into individuality ; 3° an intermediate phase between the two preceding ones, consisting, on the one hand, of all the reciprocal actions and reactions that occur on contact between the individual and the surrounding elements, and, on the other hand, of the various vital movements that result, and whose correspondence in the bodily organism is the circulation of the blood; 4° expiration, which projects the breath, transforming it, beyond the limits of restricted individuality, into the realm of possibilities of extended individuality; 5° digestion, or intimate substantial assimilation, by which the elements absorbed become an integral part of individuality. We can see that all this must be understood not only in terms of the corresponding physiological functions, but also in terms of vital assimilation in its most extensive sense.

The bodily form (*sthûla-sharîra*) is the last envelope (*kosha*); it is the alimentary envelope (*anna-maya*), composed of the five physical or bodily elements. It assimilates the combined elements received in the food (*anna*<sup>2</sup>), secreting the finer parts (which remain in the organic circulation) and rejecting the coarser ones (with the exception of those deposited in the bones):

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<sup>1</sup>This is, in fact, the proper meaning of the word *vâyû*, which usually designates the element air, as we shall see elsewhere.

<sup>2</sup>The word *anna*, food or nourishment, derives from the verbal root *ad*, to eat (Latin *edere*).

earthy substances become flesh; aqueous substances, blood; and igneous substances, fat, marrow and the nervous system (phosphorus matter).

Every organised being, residing in such a bodily form, possesses (in a more or less complete degree of development) the eleven faculties of which we spoke previously, and, as we have also seen, these faculties are manifested in the body by means of eleven corresponding organs (*avyaya*, a designation which applies moreover in the subtle state as well as in the gross state). According to Shankarâchârya, there are three classes of organised beings, according to their mode of reproduction: 1° the viviparous (*jîvaja*), such as man and mammals; 2° the oviparous (*andaja*), such as birds and insects; 3° the germiniparous (*udbhijja*), which include the lower animals and plants, the former, which are mobile, being born mainly in water, while the latter, which are fixed, are usually born from the earth ; However, according to various passages in the *Veda*, food (*anna*), i.e. plants, also come from water, because rain fertilises the earth.

Here we must insist somewhat on an essential point: all the principles of which we have spoken, which are described as distinct, and which are indeed distinct from an individual point of view, are in reality only so many (manifested) modalities of the Universal Spirit (*Âtmâ*). This is why they must be considered, in the Universal, as being *Brahma* Himself, who is without duality<sup>1</sup>, and outside of whom there is nothing, neither manifest nor unmanifest<sup>2</sup>. "No distinction invalidates the unity and identity of *Brahma* as cause and effect; the sea is the same as its waters and is not different from them, although the waves, the foam, the gushes, the drops and other (accidental) modifications that these waters undergo, differ from one another (when we consider them in particular). An effect is not other (in essence) than its cause; *Brahma* is unique and without second; He Himself is not separate from His modifications (formal and informal); He is *Âtmâ*, and *Âtmâ* is Him. The same earth yields diamonds, crystal rocks, red goldpiment, etc.; the same soil produces a variety of plants; the same food is converted into various excrescences, such as hair, nails, etc.; the same earth yields a variety of plants; the same food is converted into various excrescences, such as hair, nails, etc., etc. As milk changes into curd and water into ice (without changing its nature), so *Brahma* modifies Himself diversely (in the universal manifestation), without the help of instruments or external means of any kind (and without His unity and identity being affected<sup>3</sup>). Thus the spider forms its web of its own substance, the subtle beings take various forms, and the lotus grows from marsh to marsh without organs of locomotion. That *Brahma* is indivisible and without parts (as He is), is not

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<sup>1</sup>"Allah - may He be exalted - is free from all similars as well as from all rivals, contrasts and opponents" (*The Supreme Identity in Muslim Esotericism*, 2nd year, no. 7, p. 201).

<sup>2</sup>The perfect concordance, in this respect, of the Islamic (esoteric) and Vedântine doctrines is too obvious to need further explanation.

<sup>3</sup>Unity, considered as containing all the aspects of Divinity, "is of the Absolute the reverberant surface with innumerable facets that magnifies every creature that is directly reflected in it" (see *Pages dédiées au Soleil*, 2nd year, no. 2, p. 61).

an objection (to this conception of universal multiplicity in His unity); it is not His totality that is modified in the appearances of the World (nor any of His parts, since He has none, but Himself considered under the special aspect of differentiation). Various changes (of conditions and modes of existence) are offered to the same (individual) soul dreaming (and perceiving internal objects, which are those of the domain of subtle manifestation<sup>1</sup>); various illusory forms (corresponding to different formal modalities, other than the bodily modality) are assumed by the same subtle being<sup>2</sup>. *Brahma* is all-powerful (since He contains everything in potency<sup>3</sup>), capable of any act (though not acting), without any organ or instrument of action; every attribute of a first cause exists (in principle) in *Brahma*, who (in Himself) is (however) devoid of any (distinct) quality<sup>4</sup>).

"What was, what is and what will be, everything is truly *Aumkâra* (the Universe identified with *Brahma*); and everything else, which is not subject to the triple time (i.e. to the temporal condition considered in its three modalities of past, present and future), is also truly *Aumkâra*. Assuredly, this *Âtmâ* is *Brahma*, and this *Âtmâ* has four conditions (*pâdas*)<sup>5</sup>: in truth, all this is *Brahma*<sup>6</sup>."

"All this" must be understood, as the rest of the text we have just quoted shows, to mean the different states of the individual being considered in its entirety, as well as the non-individual states of the total being. We will have to consider these various states of the individual in the rest of our study, but first we must consider the formation of human individuality from a slightly different point of view.

(*To be continued*).

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<sup>1</sup>See below for an explanation of the dream state.

<sup>2</sup>*Mâyâvi-rûpa*, illusory form, considered to be purely accidental and not belonging to the being who wears it; this being must therefore be regarded as unaffected by this apparent modification.

<sup>3</sup>This is the true meaning of divine omnipotence.

<sup>4</sup>*Brahma-Sûtras*, 2<sup>th</sup> Reading, 1<sup>st</sup> chapter.

<sup>5</sup>This will become clearer later in our presentation.

<sup>6</sup>*Mândukya Upanishad*, shrutis 1 and 2.

### THE NEO-SPIRITUALISTS (*continued*)

Let us return to the question of reincarnation: this is not the place to demonstrate its metaphysical impossibility, i.e. its absurdity; we have already given all the elements of this demonstration <sup>1</sup>, and we will complete it in other studies. For the moment, we must confine ourselves to seeing what its proponents themselves say, in order to discover what basis this belief may have in their understanding. Spiritists want above all to demonstrate reincarnation "Some occultists are following them in this research, which, of course, has not yet led to anything conclusive, not even as far as the "scientific demonstration of immortality" is concerned. On the other hand, most theosophists seem to regard the reincarnationist theory as a kind of dogma, an article of faith, which must be accepted for sentimental reasons, but for which it would be impossible to give any rational or sensible proof.

We ask our readers to excuse us if, in what follows, we cannot give all the references in a precise manner, as there are people whom the truth would perhaps offend. But in order to explain the reasoning by which some occultists try to prove reincarnation, it is necessary first of all to point out that those to whom we are alluding are supporters of the geocentric system: they regard the Earth as the centre of the Universe, either materially, from the point of view of physical astronomy itself, like Auguste Strindberg and various others<sup>2</sup>, or at least, if they do not go that far, by a certain privilege with regard to the nature of its inhabitants. For them, the Earth is the only world in which there are human beings, because the conditions of life on other planets or in other systems are too different from those on Earth for a human being to be able to adapt to them. By "man" they mean exclusively a corporeal individual, endowed with the five physical senses, the corresponding faculties (not forgetting spoken... and even written language), and all the organs necessary for the various functions of earthly human life. They do not conceive that man exists in other forms of life than this<sup>3</sup>, nor, a fortiori, that he can exist in an immaterial, informal mode,

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<sup>1</sup>See *Le Symbolisme de la Croix*, 2<sup>e</sup> année, n<sup>(os)</sup> 2 à 6.

<sup>2</sup>There are those who go so far as to deny the real existence of the stars and to regard them as mere reflections, virtual images or exhalations emanating from the Earth, according to the opinion attributed, no doubt falsely, to certain ancient philosophers, such as Anaximander and Anaximenes (see translation of the *Philosophumena*, pp. 12 and 13); we shall return later to the astronomical conceptions peculiar to certain occultists.

<sup>3</sup>Incidentally, we may note in passing that all writers, astronomers and others who have put forward hypotheses about the inhabitants of other planets have always, and perhaps unconsciously, conceived them in the image, more or less modified, of terrestrial human beings (see in particular C. Flammarion, *La Pluralité des Mondes habités*, and *Les Mondes imaginaires et les Mondes réels*).



extra-temporal, extra-spatial and, above all, outside and beyond life<sup>1</sup>. As a result, human beings can only be reincarnated on Earth, since there is no other place in the Universe where they can live; it should also be noted that this is contrary to several other conceptions, according to which mankind would "incarnate" in various planets, as Louis Figuier<sup>2</sup> admitted, or in various worlds, either simultaneously, as Blanqui<sup>3</sup> imagined, or successively, as Nietzsche's theory of the "eternal return"<sup>4</sup> would tend to imply; some have even gone so far as to claim that the human individual could have several "material bodies"<sup>5</sup> living at the same time in different planets of the physical world<sup>6</sup>.

We must also add that the occultists we have mentioned join to the geocentric doctrine its usual accompaniment, the belief in the literal and vulgar interpretation of the Scriptures: they lose no opportunity to publicly mock the triple and sevenfold meanings of the esotericists and Kabbalists<sup>7</sup>. So, according to their theory, which is in line with the exoteric translation of the Bible, man was originally placed on Earth "out of the hands of the Creator" (we don't think it can be denied that this is anthropomorphism) to "cultivate his garden", that is, according to them, to "evolve physical matter", which was supposed to be more subtle than it is today. By "man" is meant here the entire human collectivity, the totality of the human race, so that "all men", without exception, and in unknown but certainly very large numbers, were first incarnated at the same time on Earth<sup>8</sup>. Under these conditions, there could obviously be no births, since there was no man who was not incarnated, and so it was until man died, that is, until the "fall", understood in its exoteric sense, as a historical event<sup>9</sup>, but which is nevertheless considered to "represent a whole series of events that must have taken place over a period of several centuries". We therefore agree to broaden a little the ordinary biblical chronology, which is at ease with situating all of history, not only

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<sup>1</sup> The existence of individual beings in the physical world is in fact subject to a set of five conditions: space, time, matter, form and life, which can be made to correspond to the five bodily senses, as well as to the five elements; this very important question will be dealt with by us, with all the developments it entails, in the course of other studies.

<sup>2</sup> *Le Lendemain de la Mort or Future Life according to Science*: see *À propos du Grand Architecte de l'Univers*, 2nd year, no. 7, p. 193, note 3.

<sup>3</sup> *Eternity through the stars*.

<sup>4</sup> See *Le Symbolisme de la Croix*, 2nd year, no. 3, p. 94, note 1.

<sup>5</sup> Here's another opportunity to ask whether "it's not a pleonasm".

<sup>6</sup> We have even heard the following statement made: "If you happen to dream that you have been killed, it is often because, at this very moment, you have actually been killed on another planet!"

<sup>7</sup> This does not prevent them from sometimes wanting to do Kabbalah in their own way: this is how we have seen some who counted up to 72 Sephiroth; and these are the ones who dare to accuse others of "doing fantasy"!

<sup>8</sup> This is not the opinion of some other schools of occultism, which speak of the "differences in age of human spirits" in relation to earthly existence, and even of the means of determining them; there are also those who seek to fix the number of successive incarnations.

<sup>9</sup> On the esoteric and metaphysical interpretation of the "original fall" of man, see *Le Démonisme*, 1st year, no. 2, p. 25.



of the Earth, but of the World, from Creation to the present day, over a total period of just under six thousand years (although some go as far as ten thousand<sup>1</sup>. From the time of the "fall", physical matter became coarser, its properties were modified, it was subjected to corruption, and men, imprisoned in this matter, began to die, to "disincarnate"; then they also began to be born, because these "disincarnated" men, who remained "in space" (?), in the "invisible atmosphere" of the Earth, tended to "disincarnate". In this way, it is always the same human beings (in the sense of restricted corporeal individuality, it should be remembered) who must be reborn periodically from the beginning to the end of earthly humanity<sup>2</sup>.

As we can see, this reasoning is very simple and perfectly logical, but only on condition that we first admit its starting point, namely the impossibility for the human being to exist in forms other than the earthly bodily form, which, we repeat, is in no way reconcilable with even the most elementary notions of Metaphysics; and it seems that this is the strongest argument that can be put forward in support of the hypothesis of reincarnation!

We cannot for a moment take seriously the moral and sentimental arguments based on an alleged injustice in the inequality of human conditions. The only reason for this is that we always consider particular facts in isolation from the whole of which they are a part, whereas if we place them in this whole, there can obviously be no injustice, or, to use a more exact and extended term, no imbalance<sup>3</sup>, since these facts are, like everything else, elements of the total harmony. We have already explained this matter sufficiently, and we have shown that evil has no reality, that what one

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<sup>1</sup> However, we would not contradict the opinion that would assign to the World a duration of ten thousand years, if we were to take this number "ten thousand", not in its literal sense, but as designating numerical indefiniteness (see *Remarques sur la Notation mathématique*, 1st year, no. 6, p. 115).

<sup>2</sup> Assuming that humanity on Earth has an end, for there are also schools according to which the goal it must attain is to come into possession of "physical" or "corporeal" immortality, and each human individual will reincarnate on Earth until he has finally achieved this result. - On the other hand, according to the Theosophists, the series of incarnations of a single individual in this world is limited to the duration of a single lifetime. The same theosophists affirm that, as a general rule (but with exceptions), two consecutive incarnations are separated by a fixed interval of time, the duration of which would be fifteen hundred years, whereas, according to the spiritualists, one could sometimes be "reincarnated" almost immediately after one's death, if not even during one's lifetime (!), in certain cases which, fortunately, are declared to be quite exceptional. - Another question which gives rise to numerous and interminable controversies is that of knowing whether the same individual must always and necessarily "reincarnate" in the same sex, or whether the opposite hypothesis is possible; we shall perhaps have occasion to return to this point.

<sup>3</sup> See *L'Archéomètre*, 2nd year, no. 1, p. 15, note 3 - In the social sphere, what we call justice can only consist, according to a Far Eastern formula, of compensating injustices with other injustices (a concept that does not allow for the introduction of mystical-moral ideas such as merit and demerit, reward and punishment, etc., any more than the Western notion of moral and social progress), The sum of all these injustices, which harmonise by balancing each other, is, as a whole, the greatest justice from the individual human point of view.

It is also true that, beyond this special point of view of the human mentality, imperfection is necessarily illusory, because it can only exist as an element of the Perfect, which obviously cannot contain anything imperfect<sup>1</sup>.

It is easy to understand that the diversity of human conditions derives from nothing other than the differences of nature that exist between individuals themselves, that it is inherent in the individual nature of terrestrial human beings, and that it is no more unjust or less necessary (being of the same order, albeit to a different degree) than the variety of animal and vegetable species, against which no one has ever thought of protesting in the name of justice, which would, moreover, be perfectly ridiculous<sup>2</sup>. The special conditions of each individual contribute to the perfection of the total being of which that individual is a modality or a particular state, and, in the totality of being, everything is linked and balanced by the harmonic chain of causes and effects<sup>3</sup>; but when we speak of causality, anyone with the slightest metaphysical notion cannot understand it to mean anything remotely resembling the mystico-religious concept of rewards and punishments<sup>4</sup>, which, after being applied to an extraterrestrial 'future life', has been applied by neo-spiritualists to alleged 'successive lives' on Earth, or at least in the physical world<sup>5</sup>.

Spiritists, especially, have particularly abused this anthropomorphic conception, and have drawn from it consequences that often go as far as the most extreme absurdity. Such is the well-known example of the victim who pursues his revenge against his murderer into another existence: the murdered will then become a murderer in his turn, and the murderer, having become a victim, will have to take revenge again in a new existence... and so on indefinitely. Another example of the same kind is that of the coachman who runs over a pedestrian; as a punishment, the coachman, who becomes a pedestrian in his next life, will be run over by the pedestrian who has become a coachman; but, logically, the pedestrian will then have to suffer the same punishment, so that these two unfortunate individuals will be obliged to run over each other alternately until the end of the centuries, because there is obviously no reason for this to stop.

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<sup>1</sup> See *Le D miurge*, 1st year, nos. 1   4.

<sup>2</sup> On this question of the diversity of human conditions, considered as the basis of the institution of castes, see *L'Arch om tre*, 2nd year, no. 1, p. 8 ff.

<sup>3</sup> This presupposes the coexistence of all the elements considered outside time, as well as outside any other contingent condition of any of the specialised modes of existence; let us note once again that this coexistence obviously leaves no room for the idea of progress.

<sup>4</sup> Related to this concept of religious sanctions is the Western theory of sacrifice and expiation, the inanity of which we will demonstrate elsewhere.

<sup>5</sup> What theosophists very improperly call *Karma* is nothing other than the law of causality, which is very poorly understood and even more poorly applied; we say that they understand it poorly, that is to say incompletely, because they restrict it to the individual domain instead of extending it to the indefinite whole of states of being. In reality, the Sanskrit word *Karma*, derived from the verbal root *kri*, to do (identical to the Latin *creare*), simply means "action", and nothing more; Westerners who have wanted to use it have therefore diverted it from its true meaning, which they did not know, and they have done the same for a large number of other Eastern terms.

In order to be impartial, we must add that, on this point, certain occultists are in no way inferior to the spiritualists, for we heard one of them tell the following story, as an example of the frightening consequences that can result from acts generally considered to be quite indifferent<sup>1</sup>: a schoolboy amuses himself by breaking a feather, then throws it away; the molecules of the metal will retain, through all the transformations that they will have to undergo, the memory of the malice that this child has shown towards them; Finally, after a few centuries, these molecules will pass into the organs of some machine, and one day an accident will occur, and a worker will die crushed by this machine; and it just so happens that this worker will be the schoolboy in question, who will have been reincarnated to suffer the punishment for his previous act<sup>2</sup>. It would certainly be difficult to imagine anything more extravagant than such fantastic tales, which are enough to give a fair idea of the mentality of those who invent them, and especially of those who believe them.

*(To be continued).*

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<sup>1</sup>It goes without saying that the purely individual (and imaginary) consequences referred to here have nothing to do with the metaphysical theory, discussed elsewhere, according to which the most elementary gesture can have unlimited consequences in the Universal, reverberating and amplifying itself through the indefinite series of states of being, according to the double horizontal and vertical scale (see *Le Symbolisme de la Croix*, 2<sup>e</sup> année, n°2 à 6).

<sup>2</sup>There are occultists who go so far as to claim that congenital infirmities are the result of accidents that occurred in "previous existences".

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THE CONSTITUTION OF THE HUMAN BEING AND ITS POSTHUMOUS  
EVOLUTION ACCORDING TO VEDANTA (*Continued*)

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In fact, certain heterodox schools, and in particular the Buddhists, have considered the question of the constitution of the human being exclusively from the point of view of the individual, a point of view whose imperfection results immediately from its relativity; but, in order to show fully its inadequacy in accordance with Vedântine doctrine, we must first set out as briefly as possible the Buddhist conception, and more particularly that of the *Sautrântika*<sup>1</sup> and *Vaibhâshika*<sup>2</sup> schools. The former are the elements (*bhûta*) and what proceeds from them (*bhautika*), i.e. the organs and sensible qualities; the latter are thought (*chitta*) and everything that proceeds from it (*chaittika*). The Buddhists admit only four elements, and do not recognise the ether (*Âkâsha*) as a fifth element, or even as a substance of any kind<sup>3</sup>, and they claim that the elements are made up of the aggregation of material atoms (*anu*). On the other hand, according to them, the individual living soul (*jîvâtâmâ*) is nothing distinct from conscious thought (*chitta*), and there is no thing (characterised by positive attributions) that is irreducible to the categories set out above.

Bodies, which are the objects of the senses, are composed of elements; they are considered to exist as determined objects only insofar as they are perceived by thought<sup>4</sup>. Thought, which resides in the bodily form of the individual, perceives external objects and conceives internal objects, and at the same time subsists as "itself": it is in this, but only in this, that it is "itself". This, as we can see at first glance, is essentially different from the orthodox conception of the Self.

As far as internal objects are concerned, the Buddhists establish five branches or divisions (*skandhas*): 1° the division of forms (*rûpa-skandha*), which includes the sense organs and their objects, considered solely in their relationship with individual consciousness, i.e. in their perceptible qualities, apart from what they are in themselves; these qualities, in turn, are considered in their relationship with the consciousness of the individual, i.e. in their perceptible qualities, apart from what they are in themselves; these qualities, in turn, are considered in their relationship with the consciousness of the individual, i.e. in their perceptible qualities, apart from what they are in themselves.

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<sup>1</sup>*Sautrântika*, a school which bases its teaching principally on the *Sûtras* attributed to Shakyamuni.

<sup>2</sup>The *Vaibhâshikas* differ from the *Sautrântikas* in that they admit the direct perception of external objects.

<sup>3</sup>According to the Buddhists, ether (*Âkâsha*) is non-substantial, as it belongs to the informal category (*nirûpa*), which can only be characterised by negative attributions; this is the basis of the theory of universal emptiness (*sarvva-shûna*), to which we shall return later.

<sup>4</sup>This is why the Buddhists have been given the epithet of *Sarvva-vainâshikas*, "maintaining the dissolubility of all things", whereas the disciples of Kanâda, who claim that identity ceases for a being with each of its modifications, while admitting that there are certain immutable categories, are called *Arddha-vainâshikas*.

"In other words, only partial dissolubility, instead of the total dissolubility (from the point of view of substance) taught by the Buddhists.

The elements themselves are external insofar as they proceed from the elements, but they are regarded as internal insofar as they are objects of knowledge; 2° the division of distinct knowledge (*vijnâna-skandha*), identified with thought (*chitta*) conceived as individual consciousness, and, consequently, with "oneself" (*âtman*) in the restricted sense that we have indicated, whereas the other four divisions include everything that proceeds from this same thought (*chaittika*) and is considered, for this reason, as "belonging to oneself" (*âdhyâtmika*); This last designation, taken in its broadest sense, includes all five *skandhas*; 3° the division of conscious impressions (*védanâ-skandha*), comprising pleasure and pain, or the absence of them, and the other similar feelings produced by the perception or conception of any object, whether external or internal; 4° the division of judgements (*sanjnâ-skandha*), designating the knowledge that arises from names or words, as well as from ideographic symbols or signs; 5° the division of actions (*sanskâra-skandha*), which contains the passions, i.e. the modifications (by reaction) whose cause is in the individual activity.

As for the coming together of these five branches (*skandhas*), which contribute to the formation of individuality, the Buddhists attribute ignorance (*avidyâ*) as the starting point of individual existence, which leads to the assumption that what is only transitory is permanent. From this comes reflective activity or passion (*sanskâra*), which includes desire (*kâma*), illusion (*mâyâ*) and all that results from them, and which, in the embryonic being, still in the power of being, gives rise to distinctive knowledge (*vijnâna*), at first pure possibility, but whose development produces ego-consciousness (*ahankâra*). It is this consciousness, combined with the elements (bodily and other) supplied by the parents, that gives the individual being in the process of being formed its name (*nâma*) and its form (*rûpa*), in other words the essence and substance of its individuality. From these result six faculties, which consist in the consciousness of the principal distinctive knowledge, of the four elements in their relations with individuality, and finally of the name and form, that is to say of individuality itself; to these six faculties correspond, in the body, six organs which are their respective seats (*shad-âyatana*). The operation of these faculties results in experience (*sparsha*), through which the conscious impression (*vedanâ*) is produced; this gives rise to thirst (*trishnâ*), i.e. the individual's aspiration to seek pleasant impressions and avoid unpleasant ones, and it is this aspiration that provokes effort (*upadâna*), the initial element of all individual activity. This is the point of departure of the actual existence (*bhâva*) of the being, considered as beginning with the birth (*jâtî*) of the individual, which properly consists in the aggregation of the five branches (*skandhas*), and implies the particular state of the individual, the special condition peculiar to him, which makes him what he is, distinguishing him from other individuals, each of whom also has his own special condition<sup>1</sup>. The five branches

<sup>1</sup> The exact and complete definition of the term *jâtî* was given in *L'Archéomètre* (2nd year, no. 1, p. 11 and 12); the special condition of each being in his present state determines his individual nature, identified with caste (*varna*) by orthodox Brahmanic doctrine.

When they have reached their full development, their maturity leads to old age (*jarâ*), which ends with their separation; this separation is death (*marana*), i.e. the dissolution of individuality, after which the being passes into another state, to go through, under different conditions, another cycle of existence.

According to the *Vedânta*, the individual aggregate, as defined according to the conception we have just outlined, cannot exist in this way, i.e. insofar as it is related to two sources, one external and the other internal, supposed to be essentially different, for this amounts to admitting a fundamental duality in things. On the other hand, the very existence of this aggregate depends entirely on the contingent modifications of the individual, for it cannot consist of anything other than the very sequence of these modifications, unless we admit a permanent being of which this aggregate itself constitutes only a contingent and accidental state, which is contrary to the Buddhist theory according to which the Self (*âtman*) would have no real existence of its own independently of this aggregate and its subsistence. Moreover, since the modifications of the individual are considered to be momentary, there can be no relation of cause and effect in their succession, since one has ceased to be before the existence of the other has begun<sup>1</sup>; if they are not conceived as simultaneous (coexisting in principle) as well as successive (producing one another by virtue of the purely logical sequence of causes and effects), they are only a "non-entity" (which cannot be the cause of anything<sup>2</sup>), because what is cannot not be (under any condition whatsoever). "The entity cannot be an effect of the non-entity: if one could proceed from the other (by the relation of cause and effect), then an effect could be produced for a being alien (to any relation to that effect) without any (causal) action on its part; thus, a ploughman could harvest wheat without sowing; a potter would have a vase without moulding clay; a weaver would have a cloth without weaving the weft; no being would apply his activity to obtaining Supreme Bliss and Eternal Deliverance<sup>3</sup>."

Having established this, we can now turn to the study of the different conditions of the individual being, residing in the living form, which, as we explained earlier, comprises, on the one hand, the subtle form (*sûkshma-sharîra* or *linga-sharîra*) and, on the other, the gross or corporeal form (*sthûla-sharîra*). We generally distinguish three of these states or conditions: the waking state, the dream state and deep sleep, to which we can add one more

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<sup>1</sup> This must be brought into line with the arguments (of which more later) of certain Greek philosophers against the possibility of movement, a possibility which is indeed incompatible with the theory of the "flow of all things" (*πάντα ΠΕΝΕΙ*) or the "total dissolubility" of the Buddhists, as long as this is not reconciled with the "stability of all things" (*πάντα ΜΕΝΕΙ*) in the "permanent actuality" of the Universe, which allows this flow to be admitted only as a special point of view, and only with regard to relativities belonging to the domain of formal manifestation; This is the "stream of forms" of Far Eastern Tradition.

<sup>2</sup> "*Ex nihilo nihil*": see *Le D miurge*, 1st year, no. 1, p. 8.

<sup>3</sup> Shankar ch rya's commentary on the *Brahma-S tras*.

fourth, that of death, and a fifth, ecstatic fainting, intermediate (*sandhya*<sup>1</sup>) between deep sleep and death, as dreams are between wakefulness and deep sleep; But these last two states are not essentially distinct from that of deep sleep, a state that is extra-individual in reality, and in which the being also re-enters non-manifestation, "the living soul (*jīvâtma*) withdrawing into the bosom of the Universal Spirit (*Âtmâ*) by the path that leads to the very centre of the being, where Brahma<sup>2</sup> dwells".

For a detailed description of these states, we need only refer to the text of the *Mândukya Upanishad*, the beginning of which we have already quoted, and in which these states are envisaged as so many conditions (*pâdas*) of the Universal Spirit (*Âtmâ*)<sup>3</sup>. "The first condition is *Vaishwânara*, whose seat<sup>4</sup> is in the waking state (*jâgarita-sthâna*), who has knowledge of external (sensible) objects, who has seven limbs and nineteen mouths, and whose domain is the world of gross manifestation<sup>5</sup>. *Vaishwânara* is Universal Man<sup>6</sup>, but envisaged more particularly in the complete development of his states of manifestation, and under the special aspect of this development; here, the extension of this term seems even to be restricted to one of these states, that of bodily manifestation which constitutes the physical world; But this particular state can be taken as symbolic of the whole of universal manifestation, of which it is an element, and it is in this sense that it can be described as the body of Universal Man, conceived by analogy with that of individual man<sup>7</sup>. This is how the seven members mentioned above, which are the seven parts of this body, are to be understood: 1° the whole of the higher luminous spheres (i.e. the higher states of being) is compared to the part of the head which contains the brain; 2° the Sun and the Moon (or rather the principles represented by these two stars) are the two eyes; 3° the igneous principle is the mouth; 4° the directions of space are the ears<sup>8</sup>; 5° the atmosphere (i.e. the cosmic medium from which the vital breath proceeds) corresponds to the lungs; 6° the intermediate region (*Antarîksha*<sup>9</sup>) which extends between the Earth and the luminous spheres or the Heavens.

<sup>1</sup>The word *sandhya* (derived from *sandhi*, the point of contact or union between two things) also refers to twilight, which is also considered to be the intermediary between day and night.

<sup>2</sup>*Brahma-Sûtras*, 3°Reading, 2°chapter.

<sup>3</sup>The first shruti of this *Upanishad* begins as follows: "*Aum*, this syllable is all that is; its explanation follows"; the sacred monosyllable *Aum* is considered here as the ideographic symbol of *Âtmâ*, and, just as this syllable has four elements (*mâtras*), the fourth of which, which is the monosyllable itself considered synthetically under its principal aspect, is "non-expressed" by a character, *Âtmâ* has four conditions (*pâdas*), the fourth of which is no special condition, but *Âtmâ* considered in Itself, independently of any condition, and which, as such, is not susceptible of any representation.

<sup>4</sup>It is clear that this expression and those similar to it (stay, residence, etc.), must always be understood, not as a place, but as a mode of existence.

<sup>5</sup>*Mândukya Upanishad*, shruti 3.

<sup>6</sup>This is the etymological meaning of the name, which sometimes has a slightly different meaning, as we shall see later.

<sup>7</sup>This is the analogy of the Macrocosm (*Adhidêvaka*) and the Microcosm (*Adhyâtmika*). - See *Commentaires sur le Tableau Naturel* by L.-Cl. de Saint-Martin, 2nd year, no. 8, p. 227.

<sup>8</sup>We will return to this point in another study.

<sup>9</sup>On the meaning of this word, which in a broader sense also includes the atmosphere (considered at the time as a medium for the propagation of light), see *L'Archéomètre*, 2nd year, no. 7, p. 192, note 6.



(*Swarga*) (considered as the medium in which the forms are elaborated, still in pure power of being) corresponds to the stomach; 7° finally, the Earth (i.e., in the symbolic sense, the culmination in act of all physical manifestation) corresponds to the feet<sup>1</sup>; and the relations of these limbs to each other and their functions as a whole are analogous (but not identical, of course) to those of the corresponding parties of the human organism. In this condition, *Vaishwânara* becomes aware of the world of sensible manifestation (*Virâta*), and this by means of nineteen organs, designated as so many mouths, because they are the entrances to Knowledge for all that relates to this particular domain; these nineteen organs (implying in this term the corresponding faculties) are: the five organs of sensation, the five organs of action, the five vital breaths (*vâyus*), the mind or inner sense (*manas*), the intellect (*Buddhi*), thought (*chitta*), conceived as the faculty that gives form to ideas and associates them with one another, and finally individual consciousness (*ahankâra*) ; each organ and each faculty of every individual being belonging to the domain under consideration derive respectively from the organ and faculty that correspond to them in *Vaishwânara*, of which organ and faculty they are one of the elements. The waking state, in which the activity of these organs and faculties is exercised, is considered to be the first of the conditions of *Âtmâ*, although the gross or bodily modality to which it corresponds constitutes the last degree in the order of development of the manifested, marking the end of this development (this, of course, in relation to the physical world only); The reason for this is that it is in this modality that the basis and starting point of individual evolution is to be found<sup>2</sup>, so that, if we place ourselves, as we do at present, from the point of view of this evolution, this waking state must be regarded as preceding the states of dream and deep sleep.

"The second condition is *Taijasa* (the Luminous One<sup>3</sup>), whose seat is in the dream state (*swapna-sthâna*), who has knowledge of internal objects (ideals), who has seven limbs and nineteen mouths, and whose domain is the world of subtle manifestation<sup>(4)</sup>". In this state, the external faculties are absorbed into the internal sense (*manas*), which is their source, their support and their end, and which resides in the luminous arteries<sup>5</sup> of the subtle form, where it is diffused in an undivided manner, like diffuse heat<sup>6</sup>. In the dream state, the individual living soul (*jīvâtma*) creates, through the effect of its desire alone (*kâma*), a world that proceeds entirely from itself, and of which objects consist exclusively in of the

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<sup>1</sup>The feet are taken here as the emblem of the whole lower part of the body.

<sup>2</sup>This evolution could also be seen as an involution from the point of view of manifestation, since it goes from the manifest to the unmanifest; we will come back to this point later.

<sup>3</sup>This name derives from *téjas*, the name of the igneous element. - The subtle form itself (*linga-sharîra*), in which *Taijasa* resides, is also likened to an igneous vehicle, although it must be distinguished from the material fire that is perceived by the senses of the gross form (*sthûla-sharîra*); on this point, cf. the "assumption" of Elijah in the Hebrew Bible.

<sup>4</sup>*Māndukya Upanishad*, shruti 4.

<sup>5</sup>This obviously refers to intelligible Light, or more precisely to its reflection in the extra-sensible (ideal) manifestation.

<sup>6</sup>More will be said about these arteries of the subtle form and about the process of the various degrees of resorption of the individual faculties later in this study.



This ideal world (identified with *Hiranyagarbha* in the Universal<sup>1</sup>) is conceived by faculties which correspond analogously to those by which the sensible world is perceived (or, if you like, which are the same faculties as these in principle, but considered in another state of development) ; This is why *Ātmā*, in this state, has the same number of limbs and mouths (or instruments of knowledge) as in the waking state, and it is moreover unnecessary to repeat the enumeration of them, for the definitions we have given above can be applied equally, by transposition, to the two domains of gross or sensible manifestation and subtle or ideal manifestation.

"When the sleeper feels no desire and is conscious of no dream, his state is that of deep sleep (*sushupta-sthāna*); he (i.e. *Ātmā* himself in this condition) who in this state has become one (without any differentiation), who has identified himself with a synthetic (unique) whole of (integral) Knowledge (*Prajñāna-ghana*), who is filled with Bliss, truly enjoying Bliss (*Ānanda*), and whose mouth (instrument of knowledge) is total Consciousness (*Chit*) itself (without any intermediary or particularisation), is called *Prājña* (He who knows outside and beyond any special condition): this is the third condition<sup>(2)</sup>". This state of undifferentiation, in which all knowledge (including that of other states) is centralised synthetically in the unity of being, is the unmanifested state (*avyakta*), the principle and cause of all manifestation, whose objects (both external and internal) are not destroyed, but subsist in a principial mode, the Self (*ātman*) remaining self-aware of its own existence in the "eternal present". Here, the term *Chit* must be understood, not in the restricted sense of formal thought<sup>3</sup>, as was its derivative *chitta* above, but in the universal sense, as the total Consciousness of the Self considered in its relationship with its sole object (*Ānanda* or Bliss), which is identical with the subject itself (*Sat* or Being in its essence) and is not really distinct from it: these three (*Sat*, *Chit* and *Ānanda*) are but one and the same being, and this 'one' is *Ātmā*, the Universal Spirit, considered outside and beyond all the particular conditions of existence that determine each of its various modes of manifestation<sup>4</sup>. "*Prājña* is the Lord (*Īshwara*) of all (*sarvva*, a word which implies here, in its universal extension, the whole of all the states to be understood

<sup>1</sup>See *L'Archéomètre*, 1<sup>re</sup> année, n<sup>(o)</sup> 9, p. 187, note 3.

<sup>2</sup>*Māndukya Upanishad*, shruti 5.

<sup>3</sup>The restrictive meaning is marked by a suffix in the derivative.

<sup>4</sup>In this state, the intelligible Light is perceived directly, and no longer by reflection through the mind (*manas*); the ternary we have just considered is identical to that distinguished in the intellect (*Buddhi*), which, apart from the special point of view of manifested states, is not different from *Ātmā*, but is the latter considered in so far as it knows itself, a knowledge in which bliss (*Ānanda*) properly resides. - This ternary must also be compared to the ternary consisting of the Number, the Numbering and the Numbered, which is mentioned at the beginning of the *Sepher Ietsirah*.

synthetically); He is omniscient (for everything is present to Him in integral Knowledge, and He directly knows all the effects in the principal cause, which is not distinct from Him); He is the internal organiser (who, residing at the very centre of being, governs and controls all the faculties corresponding to its various states, while remaining Himself non-acting in the fullness of His potential activity); He is the source (first cause or principle) of everything (that which exists in whatever modality); He is the origin (by His expansion) and the end (by His folding into Himself) of the universality of beings (being Himself the Universal Being)<sup>1</sup>. "

"The Sages think that the Fourth (*Chaturtha* or *Turīya*), which knows neither internal nor external objects (in a distinct and analytical way), nor the whole of the one and the other (considered synthetically), and which is not (even) a synthetic whole of Knowledge (integral), is neither knowing nor unknowing, is non-perceptible (by any faculty whatsoever, sensitive or intellectual), non-acting (in His immutable Identity), incomprehensible (since He understands everything), indefinable (since He has no limits), unthinkable (cannot be given any form), indescribable (cannot be qualified by any particular attribution), the only essence of Being (Universal, present in all states), without any trace of the special conditions of any modality of existence whatsoever (manifested or unmanifested), fullness of Peace and Bliss, without duality (*Shāntam Shivam Adwaitam*) : this is *Âtmā* (Himself, outside and independent of all conditions), (thus) He must be known<sup>2</sup>". In Himself, *Âtmā* is therefore neither manifest nor unmanifest, but He is at the same time the principle of the manifest and the unmanifest:

"Him (the Supreme *Brahma*, to whom unconditioned *Âtmā* is identical), the eye does not penetrate, nor speech, nor thought (or the internal sense, *manas*)<sup>3</sup>; we do not recognise Him (as comprehensible), and that is why we do not know how to teach His nature (by any description). He is superior to what is known (distinctly, or to the manifested Universe), and He is even beyond what is not known (distinctly, or of the unmanifested Universe); such is the teaching we have received from the Sages of old. That which is not manifested by speech (nor by any other faculty), but by which speech is manifested (as well as all the other faculties), must be considered to be *Brahma* (in His Infinity), and not that which is envisaged (in its relations with the Divinity and its participation in His attributes) as 'this' (any individual being) or 'that' (any other being), but "It" (the Universal Being itself, independent of any individualisation)<sup>4</sup>.

Shankarâchârya adds to this last passage the following comment: "A disciple who has carefully followed the exposition of the nature of *Brahma* must think

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<sup>1</sup>*Māndukya Upanishad*, shruti 6.

<sup>2</sup> *Māndukya Upanishad*, shruti 7.

<sup>3</sup>Cf. this saying from the Qur'an: "The eyes cannot reach Him" (see *Supreme Identity in Muslim Esotericism*, 2nd year, no. 8, p. 222).

<sup>4</sup>*Kena Upanishad*, 1<sup>st</sup> section.

that he knows *Brahma* perfectly; but, despite the apparent reasons he may have for thinking this way, it is nonetheless an erroneous opinion. Indeed, the well-established meaning of all the writings on the *Vedanta* is that the Self (*âtman*) of every being who possesses Knowledge is identical with *Brahma*. Now, of anything that is capable of becoming an object of knowledge, complete and definite knowledge is possible; but it is not so of That which cannot become such an object. This is *Brahma*, for He is the (total) Knower, and the Knower can know other things (enclosing them all in His infinite comprehension), but not make Himself the object of His Knowledge (for, in His Identity without identification, one cannot even make, as in the condition of *Prâjna*, the principal distinction of a subject and an object which are nevertheless "the same", and He cannot cease to be Himself, "all-knowing", in order to become "all-known", which would be another Himself), in the same way as fire can burn other things, but not itself (its nature being indivisible, just as *Brahma* is without duality)<sup>1</sup>. This is why it is said in the rest of the text: "If you think that you know (*Brahma*) well, what you know of His nature is in reality little; for this reason, *Brahma* must still be more carefully considered by you. (The answer is this:) I do not think that I know Him; by this I mean that I do not know Him well (as I would know an object capable of being defined); and yet I know Him (according to the teaching I have received concerning His nature). Whoever among us understands these words (in their true meaning): "I do not know Him, and yet I know Him", he knows Him in truth. By the one who thinks that *Brahma* is not understood (by any faculty), *Brahma* is understood (because, by the Knowledge of *Brahma*, he has become identical to *Brahma* Himself); but the one who thinks that *Brahma* is understood (by some sensitive or intellectual faculty) does not know Him. *Brahma* (in Himself, in His incommunicable Essence) is unknown to those who know Him (in the manner of any object of knowledge, be it a particular being or the Universal Being), and He is known to those who do not know Him (like "this" or "that")<sup>2</sup>."

(*To be continued*).

T. PALINGENIUS

<sup>1</sup>Cf. *L'Identité Suprême dans l'Ésotérisme musulman*, 2nd year, no. 8, p. 222: "He understands His own existence without (however) this understanding existing in any way".

<sup>2</sup>*Kena Upanishad*, 2nd section.

## SCIENTIFIC CONCEPTS AND THE MASONIC IDEAL

Article 1 of the Constitution of the Grand Orient de France states that "Freemasonry, considering metaphysical conceptions to be the exclusive domain of the individual appreciation of its members, refuses to make any dogmatic assertions". We have no doubt that such a declaration could have excellent practical results, but from a slightly less contingent point of view, we would understand much better if religious and philosophical, or even scientific and social, conceptions were considered to be exclusively a matter for individual judgement, rather than "metaphysical conceptions". This would be the most exact application of the principles of "mutual tolerance" and "freedom of conscience", by virtue of which "Freemasonry admits no distinction of belief or opinion between its followers", in the words of the Constitution of the Grande Loge de France.

Religious or philosophical beliefs, scientific or social opinions, Masonry, if it is faithful to its principles, must respect them all equally, whatever they may be, on the sole condition that they are sincere. Religious dogmatism or scientific dogmatism, one is no better than the other; and it is perfectly certain, on the other hand, that the Masonic spirit necessarily excludes all dogmatism, even if it is "rationalist", and this is due to the very nature of the symbolic and initiatory teaching <sup>1</sup>. We see none, and on this point we will insist somewhat.

Indeed, what is dogmatism, generally speaking, if not the tendency, of purely sentimental and very human origin, to present as unquestionable truths one's own individual conceptions (whether of a man or of a group), with all the relative and uncertain elements that they inevitably entail? It is only a short step from there to pretending to impose these so-called truths on others, and history shows us how easy it is to cross this hurdle; yet such conceptions, because of their relative and hypothetical nature, and therefore to a very large extent illusory, can only ever constitute 'beliefs' or 'opinions', and nothing more.

Having said this, it becomes clear that there can be no question of dogmatism where there can only be certainty, to the exclusion of all hypothesis, and of all considerations of a sentimental nature, which so often tend, and always inappropriately, to encroach on the intellectual terrain. This is what mathematical certainty is all about, leaving no room for 'belief' or 'opinion', and

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<sup>1</sup>See *L'Orthodoxie Maçonnique*, 1st year, n° 6, p. 106, and *À propos du Grand Architecte de l'Univers*, 2nd year, n° 7, p. 198.

which is perfectly independent of all individual contingencies; no one would dream of disputing this, and neither would the positivists. We don't think so, but it doesn't matter to us, because, on the other hand, for us there is all the rest, which is no longer in the scientific domain, and which constitutes precisely Metaphysics. In fact, true Metaphysics is nothing other than the synthetic whole of certain and unchanging Knowledge, outside and beyond all that is contingent and variable; consequently, we cannot conceive of metaphysical Truth other than as axiomatic in its principles and theoretical in its deductions, and therefore exactly as rigorous as mathematical truth, of which it is the unlimited extension. Understood in this way, Metaphysics has nothing to offend even positivists, and they cannot without illogic refuse to admit that there exist, outside the current limits of their understanding, demonstrable truths (and perfectly demonstrable for others than themselves), truths which have nothing in common with dogma, since the essential character of the latter is precisely, on the contrary, to be indemonstrable, and this is its way of being outside, if not above, all discussion.

This leads us to think that, if Metaphysics is as we have just said, this must not be what was meant by "metaphysical conceptions" in the text we quoted earlier, a text which, in an article on *La Morale laïque et scientifique*, published in *L'Acacia* (of June-July 1911), F. A. Noailles presented as "the undisputed proof that from an exclusively secular and scientific point of view". Of course, we don't. But it would be a mistake to extend the same point of view and the same method beyond this particular domain, to things to which they can no longer be applied in any way. If we insist on the need to establish profound distinctions between the different domains in which human activity is exercised by no less different means, it is because these fundamental distinctions are too often neglected, and that strange confusions result, particularly with regard to Metaphysics; it is up to us to dispel these confusions, as well as the prejudices they entail, and this is why we believe that the present considerations will not be entirely inappropriate.

If, then, as seems to be the case, anything other than true Metaphysics has been called 'metaphysical conceptions', this is merely a material error in the meaning of the terms, and we do not believe that anything more has ever been said. This misunderstanding is easily explained by the complete ignorance into which the whole of the modern West has fallen with regard to Metaphysics; it is therefore quite excusable by the very circumstances that led to it.

We will therefore pass over this point and return to the distinctions we have discussed. We will therefore pass over this point, and return now to the distinctions we have mentioned; as far as religious doctrines are concerned, we have already explained them sufficiently<sup>1</sup>, and as far as philosophical systems are concerned, whether spiritualist or materialist, we believe we have also stated quite clearly what we think<sup>2</sup>; we will therefore not deal with them any further here, and will confine ourselves to what concerns more particularly scientific and social conceptions.

In the article we have already mentioned, Brother.: Noailles draws a distinction between "truths of faith, which are in the realm of the unknowable, which we can, by As such, to accept or not to accept, and scientific truths, successive and demonstrable contributions of the human mind, which each reason can control, revise and make its own". First of all, we would point out that, while it is indisputable that there is currently something unknown to human individuals, we can in no way accept that there is such a thing as the "unknowable"<sup>3</sup>; for us, the so-called "truths of faith" can only be mere objects of belief, and the fact of accepting or rejecting them is therefore no more than the result of sentimental preferences. As for 'scientific truths', truths that are relative and always subject to revision, insofar as they are derived from observation and experimentation (it goes without saying that we are completely excluding mathematical truths, which have a completely different source), we believe that such truths, by virtue of their very relativity, are demonstrable only to a certain extent, and not in a rigorous and absolute manner. Moreover, when science claims to move beyond the realm of strictly immediate experience, are the systematic conceptions to which it leads free of sentimentalism at their core? We do not believe so<sup>4</sup>, nor do we see that faith in scientific hypotheses is any more legitimate in itself (nor, moreover, any less excusable by the conditions that produce it) than is faith in religious or philosophical dogmas.

And Metaphysics, as we understand it (and to understand it otherwise is not to understand it at all), is as independent of these as it is of those. To find examples of these scientific dogmas, we need only look to refer to another article, also recently published in L'Acacia, by F.: Nergal under the title: *Les Abbés savants et notre Idéal maçonnique* (The learned abbots and our Masonic ideal), the author complains, quite courteously I might add, about the interference of the Catholic Church, or rather of certain of its representatives, in the field of science.

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<sup>1</sup> See *La Religion et les religions*, 1st year, no. 10 - See also Matgioi's articles on *L'erreur métaphysique des religions à forme sentimentale* (1st year, no. 9, et 2nd year, no. 3).

<sup>2</sup> See *À propos du Grand Architecte de L'Univers*, 2nd year, no. 7.

<sup>3</sup> See *À propos du Grand Architecte de l'Univers*, 2nd year, no. 8, p. 213.

<sup>4</sup> On this point, see also our article *À propos du Grand Architecte de l'Univers*, 2nd year, no. 7.

But that is not the question we are interested in. What we want to remember is the way in which simple hypotheses are presented as unquestionable and universal truths (in a very restricted sense, it is true)<sup>1</sup>, the very probability of which is often far from being demonstrated in its relativity, and which, in any case, can correspond at most only to special and narrowly limited possibilities. This delusion about the scope of certain conceptions is not peculiar to the human mind. To F. Nergal, whose good faith and sincere conviction are beyond doubt to all who know him, less sincerely (or so we are allowed to believe) by almost all contemporary scholars.

First of all, however, there is one point on which we are in complete agreement with F. Nergal: it is when he declares that "science is neither religious nor anti-religious, but areligious (*a* privative)", and he is "a privative". Indeed, it is obvious that it cannot be otherwise, since science and religion do not apply to the same field. However, if this is the case, and if we recognise it, we must not simply renounce reconciling science and religion, which could only be done by a bad theologian<sup>2</sup> or an incomplete and narrow-minded scientist; we must also renounce opposing them to each other, and finding contradictions and incompatibilities between them that could not possibly exist, since their respective points of view have nothing in common that would allow a comparison between them. This should be true even of the 'science of religions', if it really existed as it claims to be, on strictly scientific ground, and if it were not above all a pretext for exegesis with Protestant or modernist tendencies (which is more or less the same thing, by the way); until we have proof to the contrary, we formally doubt the value of its results<sup>3</sup>.

Another point on which F. Nergal is greatly deluding himself is the possible outcome of research into the "filiation of beings" even if one or other of the many hypotheses that have been put forward on this subject were one day to be irrefutably proven, thereby losing its hypothetical character, we do not really see how this could bother any religion (which we certainly do not defend), unless the authorised representatives of that religion (and not just a few esteemed individuals, but without any mandate) have imprudently and clumsily issued an opinion, which no one should have asked them for, on the solution of this scientific question, which is in no way within their competence<sup>4</sup>;

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<sup>1</sup> See *À propos du Grand architecte de l'Univers*, 2nd year, no. 7, p. 198, note 2.

<sup>2</sup> This was the real reason for Galileo's trial.

<sup>3</sup> See *La Religion et les religions*, 1st year, no. 10, p. 220 - On the other hand, we do not believe that M. Loisy can still be considered a Catholic. - Finally, we wonder what 'the mother of *Brahama*' (*sic*) could possibly be; we have never found anything similar in the entire Hindu Theogony.

<sup>4</sup> Doesn't the Bible itself say that "God has given the world over to the disputes of men"?

and, even then, as they would clearly have exceeded their powers in doing so, which can only relate to matters directly connected with their "faith", it would always be permissible for their "followers", while remaining such, to take no more account of their opinion in this respect than of any other individual opinion<sup>1</sup>. As for Metaphysics (and we say this to give an example of the complete separation of the two fields of metaphysics and science), it has no need to concern itself with this question, to which all interest is removed by the theory of the multiplicity of states of being, which makes it possible to envisage all things under the aspect of simultaneity as well as (and at the same time) under that of succession, and which reduces the ideas of "progress" and "evolution" to their true value as purely relative and contingent notions. On that subject the only interesting remark we can make from our point of view (and it would be going beyond our thinking and totally distorting it to interpret this in a "transformist" sense) is that, if man is spiritually the principle of all Creation, he must be materially its resultant<sup>2</sup>, because "what is below is like what is above, but in reverse".

We will not insist further on this point, and we will add only one word: F. J. Nergal concludes by saying that "science can have only one aim, a more perfect knowledge of phenomena"; we would say simply that its aim is not to achieve a more perfect knowledge of phenomena can only be "the knowledge of phenomena", because we cannot admit that there is "more perfect" and "less perfect". Science, therefore, being eminently relative, can necessarily only attain truths that are no less relative, and it is integral Knowledge alone that is "the Truth", just as the "Ideal" is not "the greatest possible perfection of the human species" alone; it must be Perfection, which resides in the Universal Synthesis of all species and all humanities<sup>3</sup>.

It is not useless, in fact, for Masonry to refrain from any discussion on their subject, and even, without being reactionary in the least, it is quite permissible to admit that "republican democracy" is not the social ideal of all Masons spread over the two Hemispheres. But, in this category of social conceptions, we also include everything to do with morality, because it is not possible for us to consider that morality can be anything other than "a social ideal" as F. J. Noailles puts it so well in the article we have just published.

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<sup>1</sup>This is strictly in line with the definition of the Catholic dogma of "papal infallibility", even in its most literal sense.

<sup>(2)</sup> This is why all traditions agree in considering it as formed by the synthesis of all the elements and all the kingdoms of Nature.

<sup>3</sup>Tradition not only accepts the plurality of inhabited worlds, but also the plurality of humanities spread over these worlds (see Simon and Theophanes, *Les Enseignements secrets de la Gnose*, pp. 27-30); we will return to this question elsewhere.



We would not go so far as to "leave the field open to all metaphysical speculation" in an area where metaphysics has no business. Indeed, when it comes to social relations, despite all that philosophers and moralists have said on the subject, it can only be a question of considerations based on interest, whether this interest lies in practical and purely material utility or in a preference of a sentimental nature, or, as is the most usual case in fact, in a combination of the one and the other. Here, then, everything depends on individual judgements alone, and the question for any community is reduced to seeking and finding common ground on which to reconcile the adversity of these multiple judgements, corresponding to so many different interests. If conventions are absolutely necessary to make social life bearable or even simply possible, we should at least be frank enough to admit that they are nothing more than conventions, in which there can be nothing absolute, and which must vary constantly with all the circumstances of time and place, on which they depend entirely. Within these limits, which mark its relative character, morality, confining itself to "seeking the rules of action in the fact that men live in society" (these rules necessarily changing with the form of society), will have a perfectly established value and an undeniable usefulness ; But it can claim nothing more, just as no religion, in the Western sense of the word, can, without overstepping its role, as happens all too often, boast of establishing anything other than pure and simple belief; and, because of its sentimental side, morality itself, however 'secular' and 'scientific' it may be, will always contain an element of belief, since the human individual, in his present state, and with rare exceptions, is so made that he cannot do without it.

But should the Masonic ideal be based on such contingencies? And should it depend on the individual tendencies of each man and each section of humanity? We do not think so: On the contrary, we believe that this ideal, if it is to be truly "the Ideal", must be outside and above all opinions and all beliefs, as well as all parties and all sects, as well as all systems and all particular schools, because there is no other way than this to "strive for Universality" by "putting aside what divides in order to preserve what unites"; and this opinion must surely be shared by all those who intend to work, not for the vain construction of the "Tower of Babel", but for the effective realisation of the Great Work of Universal Construction.

T. PALINGENIUS

THE ARCHAEOMETER (*Continued*)

Before resuming our study of the words formed by the letters of the various triangles, we will indicate the application of the Archeometer to the interpretation of the beginning of the first chapter of Genesis.

But first of all, we must recall here the ideographic correspondences indicated by Fabre d'Olivet for the twenty-two letters of the Hebrew alphabet, which are as follows:

- א power.
- ב creation.
- ג organic wrap.
- ד divisional abundance.
- ה life.
- ו the conjunction.
- ז the light.
- ח conversion.
- ט the link.
- י elementary existence.
- כ protection.
- ל potential power.
- מ assimilation.
- נ the effusion.
- ס multiplication.
- ע individuality.
- פ the limit.
- צ the material.
- ק the action of making an appearance.
- ר shape.
- ש compression.
- ת movement.
- יח the relative duration.
- יט reciprocity.

We will use these correspondences in particular to interpret the numerical values, translated into letters, of the various words in the text.

The first word, כראשית, gives its name to the Book of Genesis **בראשית** (ספר), according to the usage generally adopted in Hebrew for the designation of the Sacred Books. It should be noted that, although this Book is the first, it begins with the letter ב, second in the alphabet, which indicates that it should actually be the second.

According to Fabre d'Olivet, his first ten chapters, containing the Cosmogony, must have been preceded by ten other chapters, containing the Theogony; these were probably never written down, and the teaching they contained was part of oral tradition<sup>1</sup>.

The word **כראשית** is formed of six letters, corresponding to the sign of the Macrocosm, which is the Hexagram or double triangle of Solomon<sup>2</sup>; the chapters at the head of which it is placed contain the study of the Macrocosm.

The formation of the Macrocosm will be divided into six phases, symbolically designated as so many days or periods, or more precisely, in Fabre d'Olivet's translation, it means "luminous phenomenal manifestations".

This number 6, which appears here from the outset as characterising Creation, is the sum of the first three numbers:  $1 + 2 + 3 = 6$ . It is therefore obtained by considering, in the Principial Ternary (or Tri-Unity), the three terms as distinct and having an independent existence, which gives rise to a second ternary which is the reflection of the first (3); it is the appearance of this second ternary, existing only in a reflected mode (and not by itself like the first), which properly constitutes Creation<sup>4</sup>.

The word **כראשית** literally means "in the Principle"; it is moreover also the proper meaning of the Greek **ἐν Ἀρχῇ** and the Latin *in Principio*, although they are vulgarly translated as "in the beginning".

The letter **כ**, used as a prefix, is equivalent to the preposition "in", and marks the relationship between content and container; moreover, the very name of this letter is none other than the word **כית**, which means house, dwelling, and which is formed precisely by the first letter and the last two of the word **כראשית**. It can therefore be read **ראש-כית**, demeure principielle, or principe-contenant.

The word **ראש** or **ראשית** means head, and consequently principle; but the principle referred to here is not the Supreme and First Principle, which is designated, before any manifestation, only by the letter **י**, the sign of potential power (outside all determination), whose primordial expansion is marked by the letter **א**.

The letter **י** is indeed found in the ending **ית**, added here to the word **ראש**; but it is followed by the letter **ת**, which, placed like this at the end of a word, generally implies the idea of a feminine collective; indeed, we know that the feminine plural is marked by the ending **תו**. So the two letters **ית** together mark

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<sup>1</sup> See Fabre d'Olivet, *La Langue hébraïque restituée*.

<sup>2</sup> See *Remarques sur la production des Nombres*, 1st year, no. 9, p. 191 and 192.

<sup>3</sup> See *Remarques sur la production des Nombres*, 1st year, no. 8, p. 155.

<sup>4</sup> It is important to note that the second ternary is inverted in relation to the first, as shown by the symbol of the two opposite triangles.

the idea of universal feminine power, and ת further indicates that this power acts in a reciprocal mode, i.e. by a corresponding reaction to the action in a direct mode of the higher Principle, which is designated by י.

From all this, it follows that the word ראשית can be considered, as a whole, as designating a feminine Principle, which contains in potency the elements whose passage into act (or into the manifested state) constitutes Creation; and this relates precisely to the cosmogonic role of the Celestial Virgin<sup>1</sup>.

We say that Creation is constituted by the passage from power to act; however, strictly speaking, it is only the first and initial determination, whereas the integral development into manifestation that results from it constitutes the work of Formation.

If we consider the word ראש again, we also see that it can be seen as formed from the union of the two roots אר and אש, in which the central letter of this word is joined to the two extreme letters respectively. According to Fabre d'Olivet, אר represents rectilinear motion, and אש circular motion<sup>2</sup>. These two roots also designate two igneous principles; moreover, there are close links between the ideas of fire and movement, both of which are represented hieroglyphically by the serpent<sup>3</sup>.

The resultant of the two rectilinear and circular movements is the helical movement, a representation of which is found in the figure of the Brazen Serpent, winding around the vertical axis of the Tau. We have already indicated the connection of this symbol with the hieroglyphic meaning of the name שת (Sheth<sup>4</sup>), whose two letters, which are the last two of the alphabet, are also found in the word ראשית, separated by י, the letter of the Principle.

Moreover, the three central letters of the same word ראשית are, arranged in another order, the three letters of the word איש, which is formed by the letter י placed in the centre of the root אש; this word איש, which literally means "luminous intelligence", is one of those which designate man, and it applies more particularly to intellectual man.

In אשה, feminine of איש, the letter י, masculine in Hebrew, has disappeared, and is replaced by the feminine ending ה; this word אשה designates, according to Fabre d'Olivet, the volitional faculty of man.

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<sup>1</sup> See *Le Symbolisme de la Croix*, 2nd year, no. 5, p. 149, note 1.

<sup>2</sup> See *La Langue hébraïque restituée*.

<sup>3</sup> On the symbol of the serpent, see 2nd year, no. 7, pp. 191-193.

<sup>4</sup> See 2nd year, no. 7, p. 192.

Finally, in the word איש, the letter א, the first letter of the alphabet, is joined to י and ש, which are the first two of the three letters of the name of Jesus the Word, ויש, formed as we indicated in the Triangle of the Land of the Living<sup>1</sup>.

It may also be noted that, by subtracting from בראשית the two central letters, i.e. the root שא, we obtain the word ברית which means Alliance.

*(To be continued).*

T.

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<sup>1</sup>See 1<sup>st</sup> year, n° 9, p. 190.

### THE NEO-SPIRITUALISTS (*Continued*)

Closely related to the concept of reincarnation, and with many supporters among the neo-spiritualists, is the idea that each being should, in the course of its evolution, pass successively through all forms of life, terrestrial and otherwise<sup>1</sup>. To this, there is only one word to reply: such a theory is an impossibility, for the simple reason that there exists an indefinite number of living forms through which any being can never pass, these forms being all those occupied by other beings. It is therefore absurd to claim that a being, in order to reach the end of its evolution, must go through all the possibilities considered individually, since this statement contains an impossibility; and we can see here a particular case of the entirely false conception, so widespread in the West, according to which synthesis can only be reached by analysis, when, on the contrary, it is impossible to reach it in this way<sup>2</sup>. Even if a being had traversed an indefinite number of possibilities in this way, all this evolution could never be anything other than rigorously equal to zero in relation to Perfection, because the indefinite, proceeding from the finite and being produced by it (as the generation of numbers clearly shows), therefore being contained in it in power, is in short only the development of the potentialities of the finite, and, consequently, can obviously have no relation to the Infinite, which amounts to saying that, considered from the Infinite (or from Perfection, which is identical to the Infinite), it can only be zero<sup>3</sup>. The analytic conception of evolution therefore amounts to adding zero indefinitely to itself, by an indefinite number of distinct and successive additions, the final result of which will always be zero; the only way out of this sterile series of analytic operations is integration, and this takes place all at once, by an immediate and transcendent synthesis, which is logically not preceded by any analysis<sup>4</sup>.

On the other hand, since, as we have explained on several occasions, the entire physical world, in the full unfolding of all the possibilities it contains, is but the domain of manifestation of a single individual state of being, that same state of being contains within itself, a fortiori, the potentialities of all the other states of being.

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<sup>1</sup> We speak only of "forms of life", because it is clear that those who hold such a view cannot conceive of anything apart from life (and life in form), so that for them this expression encompasses all possibilities, whereas for us it represents only a very special possibility of manifestation.

<sup>2</sup> See *Le Dénierage*, 1st year, no. 3, p. 46.

<sup>3</sup> What is true, in a general way, of the indefinite considered in relation (or rather in absence of relation) to the Infinite, remains true for each particular aspect of the indefinite, or, if you like, for the particular indefiniteness that corresponds to the development of each possibility considered in isolation; This is therefore true, in particular, for immortality (the indefinite extension of the possibility of life), which, as a consequence, can only be zero in relation to Eternity; we shall have occasion elsewhere to explain this point more fully (see also *À propos du Grand Architecte de l'Univers*, 2nd year, no. 7, p. 196, note 1).

<sup>4</sup> For more details on the mathematical representation of the totalisation of being by a double integration realising the universal volume, see our study on *Le Symbolisme de la Croix* (2nd year, nos. 2 to 6).

corresponding to all the modalities of terrestrial life, which is only a very restricted portion of the physical world. Therefore, if the complete development of the present individuality, which extends indefinitely beyond the bodily modality, embraces all the potentialities whose manifestations constitute the whole of the physical world, it embraces in particular all those that correspond to the various modalities of earthly life. This therefore makes it unnecessary to suppose a multiplicity of existences through which the being would rise progressively from the lowest modality of life, that of the mineral, to the human modality, considered the highest, passing successively through the vegetable and animal kingdoms, with all the multiplicity of degrees that each of these kingdoms comprises. The individual, in its integral extension, simultaneously contains the possibilities that correspond to all these degrees; this simultaneity is translated into temporal succession only in the development of its single bodily modality, in the course of which, as embryology shows, it passes through all the corresponding stages, from the unicellular form of the most elementary organised beings, and even, going back even further, from the crystal (which moreover has more than one analogy with these rudimentary beings<sup>(1)</sup>) to the earthly human form. However, in our view, these considerations are in no way proof of the "transformist" theory, because we can only regard as pure hypothesis the alleged law according to which "ontogeny is parallel to phylogeny"; indeed, if the development of the individual, or ontogeny, can be observed directly, no one would dare to claim that the same could be said of the development of the species, or phylogeny<sup>2</sup>. Moreover, even in the restricted sense we have just indicated, the point of view of succession loses almost all its interest by the simple observation that the germ, before any development, already potentially contains the complete being; and this point of view must always remain subordinate to that of simultaneity, to which the metaphysical theory of the multiple states of being necessarily leads us.

So, leaving aside the essentially relative consideration of the embryogenic development of the bodily modality (a consideration which for us can only be the indication of an analogy in relation to integral individuality), there can be no question, because of the simultaneous existence, in the individual, of the indefiniteness of the vital modalities, or, what amounts to the same thing, of the corresponding possibilities, there can only be a question of a purely logical (and not temporal) succession, i.e. of a hierarchisation of these modalities or these possibilities in the extension of the individual state of being, in which they are not bodily realised. In this connection, and to show that these conceptions are not peculiar to us, we thought it would be interesting to reproduce here some extracts from the chapter devoted to this question

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<sup>1</sup>Particularly with regard to the mode of growth; similarly for reproduction by bipartition or gemmiparity. - On this question of the life of crystals, see in particular the remarkable work of Professor J. C. Bose, of Calcutta, which inspired (to say the least) those of various European scientists.

<sup>2</sup>We have already explained why the purely scientific question of "transformism" is of no interest to Metaphysics (see *Scientific Conception and the Masonic Ideal*, 2<sup>e</sup> year, n<sup>o</sup>10, p. 273).

in the teaching manuals of one of the few serious initiatory fraternities still in existence in the West<sup>1</sup>.

"In the descent of life into external conditions, the monad had to pass through each of the states of the spiritual world, then through the realms of the astral empire<sup>2</sup>, to finally appear on the external plane, the lowest possible, i.e. the mineral. From there, we see it successively penetrate the waves of mineral, vegetable and animal life on the planet. By virtue of the higher and more interior laws of its special cycle, its divine attributes are always seeking to develop in their imprisoned potentialities. As soon as one form is endowed with them, and its capacities are exhausted<sup>3</sup>, another new form of higher degree is put in requisition; thus, each in turn becomes more and more complex in structure, more and more diversified in its functions. This is how we see the living monad begin in the mineral, in the *external* world, and then the great *spiral* of its evolutionary existence advance slowly, imperceptibly, but nevertheless always progressing<sup>4</sup>. There is no form too simple and no organism too complex for the marvellously powerful, inconceivable adaptability of the human soul. And, throughout the entire cycle of Necessity, the character of its genius, the degree of its spiritual emanation, and the states to which it originally belonged, are preserved strictly, with mathematical exactitude<sup>5</sup>."

"During the course of its involution, the monad is not really incarnated in any form whatsoever. The course of its descent through the various kingdoms is accomplished by a gradual polarisation of its divine powers, due to its contact with the conditions of gradual externalisation of the descending and subjective arc of the spiral cycle."

"It is an absolute truth that the adept author of *Ghost-Land* expresses when he says that, *as an impersonal being*, man lives in an indefinite number of worlds before arriving at this one. In all these worlds, the soul develops its rudimentary states, until its cyclical progress enables it to reach<sup>(6)</sup> the special state whose glorious function is to confer *consciousness* on that soul. Only then does it truly become a man; at any other moment of its cosmic journey, it is only an embryonic being, a passing form, an impersonal creature, in which shines a part, but only a part, of the *non-individualised* human soul".

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<sup>1</sup> We won't dwell on the absurd slanders and more or less inane stories that ill-informed or ill-intentioned people have gladly spread about this Brotherhood, which is designated by the initials H. B. of L.; but we think it necessary to warn that it is alien to any occultist movement, although some have seen fit to appropriate some of its teachings, distorting them completely to suit their own conceptions.

<sup>2</sup> That is to say, the various states of subtle manifestation, divided according to their correspondence with the elements.

<sup>3</sup> In other words, it has fully developed the whole range of modifications of which it is susceptible.

<sup>4</sup> *From an external* point of view, of course.

<sup>5</sup> Which implies the coexistence of all the vital modalities.

<sup>6</sup> By the gradual extension of this development until it has reached a determined zone, corresponding to the special state we are considering here.



"When the great stage of *consciousness*, the summit of the series of material manifestations, is reached, the soul will *never* re-enter the matrix of matter, will never undergo *material incarnation*; henceforth, *its rebirths are in the kingdom of the spirit*. Those who maintain the strangely illogical doctrine of the multiplicity of *human* births have certainly never developed within themselves the lucid state of spiritual Consciousness; otherwise, the theory of reincarnation, affirmed and supported today by a great number of men and women versed in the "Worldly wisdom" would have no credence whatsoever. *External* education is relatively worthless as a means of obtaining *true Knowledge*."

There are no analogies in nature in favour of reincarnation, but there are many in the opposite direction. "The acorn becomes an oak tree, the coconut becomes a palm tree; but no matter how many acorns the oak gives birth to, it never becomes an acorn again, nor does the palm tree become a nut again. The same applies to man: as soon as the soul has manifested itself on the human plane, and has thus attained consciousness of the outer life, it never again passes through any of its rudimentary states."

"A recent publication states that "those who have led a noble life worthy of a king (even if in the body of a beggar), in their last earthly existence, will live again as nobles, kings, or other characters of high rank"! But we know what kings and nobles have been in the past and are in the present, often the worst specimens of humanity that it is possible to conceive, from a spiritual point of view. Such assertions are only good to prove that their authors speak only under the inspiration of sentimentality, and that they lack Knowledge."

"All the so-called latent "awakenings of memories" by which certain people claim to recall their past existences can be explained, and indeed can only be explained by the simple laws of *affinity* and *form*. Each race of human beings, considered *in itself*, is immortal; the same is true of each cycle: the first cycle never becomes the second, but the beings of the first cycle are (spiritually) the parents, or the *generators*, of those of the second cycle<sup>1</sup>. Thus, each cycle comprises a great family made up of various groupings of human souls, each condition being determined by the laws of its *activity*, those of its *form* and those of its *affinity*: a trinity of laws".

"This is how man can be compared to the acorn and the oak: the embryonic soul, unindividualised, becomes a man just as the acorn becomes an oak.

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<sup>1</sup> This is why Hindu tradition gives the name *Pitris* (fathers or ancestors) to the beings of the cycle that precedes our own, and which is represented, in relation to this one, as corresponding to the Sphere of the Moon; the *Pitris* form terrestrial humanity in their image, and this present humanity plays, in its turn, the same role in relation to that of the following cycle. This causal relationship from one cycle to the next necessarily presupposes the coexistence of all the cycles, which are successive only from the point of view of their logical sequence; if it were otherwise, such a relationship could not exist (see *La Constitution de l'être humain et son évolution posthume selon le Védānta*, 2nd year, no. 10, p. 262 and 263).

an oak tree, and just as the oak gives birth to an innumerable number of acorns, so man in turn provides the means for an indefinite number of souls to take birth in the spiritual world. There is a complete correspondence between the two, and it is for this reason that the ancient Druids paid such great homage to this tree, which was honoured above all others by the powerful Hierophants. This shows how far the Druids were from admitting that they did not think much about 'transmigration' in the ordinary, material sense of the word, and how little they thought about the theory of reincarnation, which, we repeat, is entirely modern.



We recently saw an article in a foreign spiritualist magazine, the author of which rightly criticised the preposterous idea of those who, announcing the imminent 'second coming' of Christ, present it as a reincarnation<sup>1</sup>. But where things get rather amusing is when this same author declares that, if he cannot accept this thesis, it is quite simply because, in his opinion, the return of Christ is already a fact... thanks to spiritualism! He has already come," he says, "since his communications are recorded in certain centres. Truly, it takes a very strong faith to believe that Christ and his Apostles manifest themselves in spiritualist seances and speak through mediums! If there are people for whom a belief is necessary (and this seems to be the case for the vast majority of Westerners), we have no hesitation in affirming how much we still prefer that of the least enlightened Catholic, or even the faith of the sincere materialist, for that is one too<sup>2</sup>.

As we have already said, we consider neo-spiritualism, in whatever form, to be absolutely incapable of replacing the old religions in their social and moral role, and yet this is certainly the goal it proposes, in a more or less avowed way. We alluded earlier, in particular, to the claims of its promoters with regard to education<sup>3</sup>; we have just read a speech on this subject by one of them. Whatever he says, we find not very "balanced". It is the "liberal spiritualism" of these "aviators of the spirit" (!) who, seeing in the atmosphere "two colossal nimbuses charged to the mouth (*sic*) with contrary electricity", wonder "how to avoid series of lightning bolts, scales of thunder (*sic*), thunderbolts", and who, despite these threatening omens, want to "confront the freedom of education" as others have "confronted the freedoms of space". They admit, however, that "school teaching must remain neutral", but on condition that this "neutrality" leads to "spiritualist" conclusions.

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<sup>1</sup> This bizarre opinion, which in recent years has gained considerable currency among theosophists in particular, is no more absurd, after all, than that of the people who maintain that St John the Baptist was a reincarnation of the prophet Elijah; moreover, we shall say a few words later about the various texts of the Gospels which some people have tried to interpret in favour of the reincarnationist theory.

<sup>2</sup> See *À propos du Grand Architecte de l'Univers*, 2nd year, no. 7, p. 197 and 198.

<sup>3</sup> See 2nd year, no. 8, p. 226 and 227.

Apparent, not real, and anyone with the slightest sense of logic can hardly think otherwise in this respect; but for them, on the contrary, this is "profound neutrality"! Systemic thinking and preconceived ideas sometimes lead to strange contradictions, and this is an example that we wanted to point out<sup>1</sup>. As for us, who have no pretensions to any kind of social action, it is obvious that this question of teaching, thus posed, can be of no interest to us whatsoever. The only method of real value would be that of "integral instruction"<sup>2</sup>; and unfortunately, given the present mentality, we are far from being able to attempt the slightest application of this method in the West, and particularly in France, where the Protestant spirit, dear to certain "liberal spiritualists", reigns supreme in all levels and branches of education.



The author of the speech in question (we do not wish to name him here, so as not to offend his... modesty) recently thought it appropriate, in a circumstance which it is not important to specify, to reproach us for having said that we have not objected that this should lead us "to reject fraternity, virtue, to deny God, the immortality of the soul and Christ", a lot of rather disparate things! Although we formally refrain from any polemics in this Review, we think it useful to reproduce here our response to these objections, for the fuller edification of our readers, and to mark more clearly and precisely (at the risk of repeating ourselves somewhat) certain profound differences which we cannot stress enough.

"... First of all, whatever Mr X may say, his God is certainly not ours, for he obviously believes, as do all modern Westerners, in a 'personal' (not to say individual) and somewhat anthropomorphic God, who in fact has 'nothing in common' with the metaphysical Infinite<sup>3</sup>. The same can be said of his conception of Christ, i.e. of a single Messiah who would be an "incarnation" of the Divinity; we recognise, on the contrary, a plurality (and even an indefiniteness) of divine "manifestations", but which are in no way "incarnations", because it is above all important to maintain the purity of Monotheism, which cannot agree with such a theory.

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<sup>1</sup>On another note, we might recall the attitude of certain scientists who refuse to admit facts that have been duly observed, simply because their theories do not provide a satisfactory explanation.

<sup>2</sup>See the work published under this title, *L'Instruction intégrale*, by our eminent colleague F.-Ch. Barlet.

<sup>3</sup>Moreover, the word *God* itself is so closely linked to the anthropomorphic conception, it has become so incapable of corresponding to anything else, that we prefer to avoid using it as much as possible, if only to better mark the abyss that separates Metaphysics from religions.

"As for the individualist conception of the "immortality of the soul", it is much simpler still, and Mr. X... was singularly mistaken if he thought that we would hesitate to declare that we reject it completely, both in the form of an extraterrestrial "future life" and in the much more ridiculous form of the all-too-famous theory of "reincarnation". Moreover, 'immortality' can only be an indefinite extension of life, and it will never be anything other than rigorously equal to zero in the face of Eternity<sup>1</sup>, which is the only thing we are interested in, and which is beyond life, as well as time and all the other limiting conditions of individual existence. We know full well that Westerners value their 'I' above all else; but what value can a purely sentimental tendency like that have? So much the worse for those who prefer illusory consolations to the Truth!

"Finally, "fraternity" and "virtue" are clearly no more than simple moral notions; and morality, which is entirely relative, and which concerns only the very special and restricted domain of social action <sup>(2)</sup> has absolutely nothing to do with Gnosis, which is *exclusively metaphysical*. And we don't think it would be too much of a "risk", as Mr X. says, to assert that he knows nothing about Metaphysics; this, moreover, is said without reproaching him in the slightest, for it is unquestionably permissible to be ignorant of what one has never had the opportunity to study: no one is bound to the impossible!

*(To be continued).*

T. PALINGENIUS

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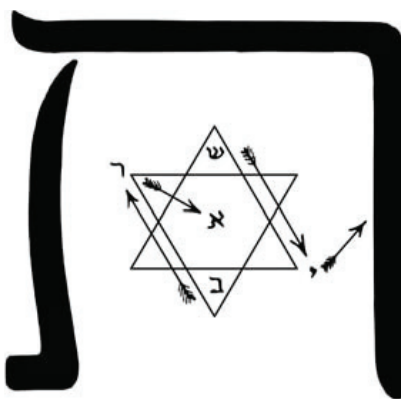
<sup>1</sup> See above, p. 293, note 3.

<sup>2</sup> On this question of morality, see *Conception scientifiques et Idéal maçonnique*, 2nd year, no. 10, p. 274 and 275.

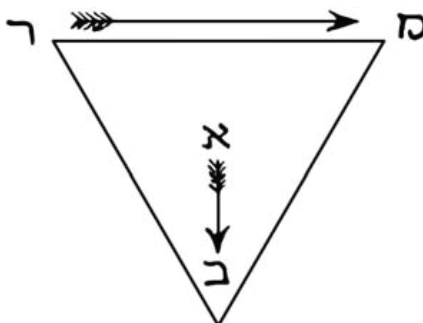
# THE ARCHAEO-METER (Continued)

On the other hand, and from a different point of view to that from which we have so far taken our stand, the word **בראשית** can be broken down into two parts of three letters each, **בראשית-**; this is indicated by its archaeometric formation, which can be represented by the following figure.

Consider the two triangles of Earth and Water: the starting point is at the bottom of the Great Celestial Waters, where the planetary **ב**, the letter of the Moon, is located; from there, an ascending movement to the left leads to **ר**, the zodiac of Pisces, and then a concentrating movement inwards gives the central letter **א**.



This first phase forms the verb **ברא**, "He created", which gives rise to the word **בריה**, "Creation", the designation of the second of the four Worlds of the *Qabbalah*<sup>1</sup>; it is also the root of the name of *Brahmâ*, the Creator<sup>2</sup>.



<sup>1</sup> If, in this word **בריה** we replace the final **ה** by **ת**, we obtain the word **ברית**, "Alliance", of which we have already spoken (2nd year, no. 11, p. 292).

<sup>2</sup> See 1st year, no. 9, p. 190, and no 11, p. 248, note 2.

This phase occurs in the domain of Temporal Embryogenesis, which is the domain of **אברהם** or **אברם**, the Patriarch of Limbo, whose name is formed along the descending triangle, as shown in the figure above<sup>1</sup>.

If we divide this name into two parts, the first of which is read here vertically (descending) and the second horizontally (from left to right), **רם-אב**, we see that, in Hebrew, it literally means "Exalted Father"<sup>(2)</sup>.

The second part of this name is also the name of *Ram* or *Râma*; it is made up of the two letters **ר** and **מ**, the first of which is masculine and the second feminine. The letter **ר** produces the Egyptian word *Ra*, which designates the Sun, hence the divine name *Amun-Ra*, Hidden or Invisible Sun<sup>3</sup>, i.e., according to Plato's expression, Sun of the Spiritual World. The letter **מ** produces the word *Mâ* or *Mauth*, which is one of the Egyptian names for the Celestial Virgin, considered to be the Divine Mother<sup>4</sup>.

If we return to the word **ברא**, we see that the three letters of which it is formed are the respective initials of the names of the three Hypostases of the Divine Trinity:

<b>בן</b>	the Son,
<b>חור</b>	the
	Spirit,
<b>אב</b>	the
	Father.

It should be noted that the second Hypostasis, the Son, is here named the first, while the Father is only named the third, because it is from the Son or Word that the creative power proceeds. This again corresponds to the fact that the first letter of the **בראשי ספר** is the letter **ב**, as we pointed out earlier<sup>5</sup>.

The same initials are found in the name **אברהם** or **אברם**, but placed in the normal order, and followed by the letter **מ**, the initial of **מריה**:

<b>אב</b>	the Father,
<b>בן</b>	the Son,
<b>חור</b>	the Spirit,
<b>הקדש</b>	Saint,
<b>מריה</b>	<i>Mariah</i> (manifestation of the Heavenly Virgin in the field of Temporal Embryogenesis) <sup>6</sup> .

<sup>1</sup> On the name *Abraham*, see 2nd year, no. 5, p. 147, and no 7, p. 190 and 191.

<sup>2</sup> Compare *Ab-Ram*'s role to that of *Yama*, the Regent of the *Pitris* World, in Hindu tradition. - On the *Pitris* (spiritual ancestors of present-day humanity), see *Les Néo-Spiritualistes*, 2nd year, no. 11, p. 297, note, and, in the present no, *La Constitution de l'être humain et son évolution posthume selon le Védânta*, p. 323, note.

<sup>3</sup> The Egyptian word *Amoun* is identical to the Hebrew **אמן** (*Amen*), in the sense of "Mystery".

<sup>4</sup> On the meaning of the roots *Ma*, *Mâ*, etc., see 2nd year, no. 2, p. 53 and 54.

<sup>5</sup> See 2nd year, no. 11, p. 290.

<sup>6</sup> See 1st year, no. 9, p. 190.

If, in the word ברא, we replace א by ע, which is its materialisation, and if we turn this word around, we obtain ערב, the *Ereb* or the West<sup>1</sup>.

The same letters also form, in another order, the name of the Patriarch עבר, from which is derived that of the *Hebrews*, and also of the *Arabs*, peoples situated in the West of Asia.

Let us now return to the archeometric formation of the word בראשית: the first phase can be considered as marking the action (in reflexive mode) of the Father through the Celestial Virgin, manifested in *Mariah* or *Mâyâ*; the second phase more specifically marks the action of the Son or the Word in the Universe.

In fact, to obtain the second half of this word, we have to start at the apex of the Triangle of the Earth of the Living, where the planetary ש, the letter of Saturn, is located; from there, a downward movement to the right leads to י, the zodiacal of Virgo, and then an outward expansion movement gives the peripheral letter ת.

Thus, in the first phase, we have an ascending movement followed by concentration, and in the second, a descending movement followed by expansion; moreover, the descending movement of the second phase is parallel, but in the opposite direction, to the ascending movement of the first. The first phase leads to א, which is the first letter of the alphabet, and the second leads to ת, which is the last; similarly, if we consider the initials of the two halves of the word, the letter ב is the second of the alphabet, and the letter ש is the penultimate.

The set of three letters obtained in the second phase, שית, can be considered as designating the Hexad, which here represents the Word acting in the Universe; it should be remembered that the Triangle of the Land of the Living is the Trigon of the Word.

So here we find the number 6, which characterises Creation, and which is, as we pointed out earlier, the total number of letters in the word בראשית<sup>2</sup>.

This number 6 is designated in Hebrew by the word שש, which is formed from two ש; as the letter ש has a ternary meaning, as indicated by its shape (and also its numerical value 300), we find in this word two ternaries in opposition, corresponding to the two digits of the number 33, and to the two triangles of the Seal of Solomon, symbol of the Hexad<sup>3</sup>.

Taken together, the two words שית-ברא, considered separately, can mean: "He created the six".

<sup>1</sup> In Hebrew, this word also designates the raven, whose black colour is the symbol of outer darkness.

<sup>2</sup> See 2 year, no. 11, pp. 290 and 291.

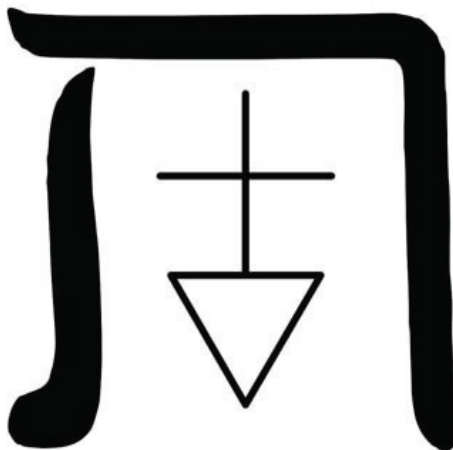
<sup>3</sup> See 2nd year, no. 5, p. 145 and 146.

of the six days"<sup>1</sup>, but the subject of the verb "to create", i.e. the One who creates, remains undetermined.

We can also consider **שֵׁת** as the subject of **בָּרָא**: "the Hexade created", the Hexade designating here, as we have just said, an aspect of the Word; it is then the expression of the role of the Word in Nature.

However, we must not consider here the Hexad only, but also the Sevenfold; this is what we shall see later, and more particularly about the role of the **אלהים** (*Elohim*), of whom we have not yet had to speak.

The figure which represents the archeometric formation of the word **בְּרָאשִׁית** must be compared with that which is traced by the well-known disposition of the twelfth Blade of the Tarot; but, in the latter, there is under the **ת** which envelops the whole of it, no longer the two opposite triangles, but only the descending triangle surmounted by the Cross.



We know that this figure, which we will see again later, is none other than the alchemical symbol of Sulphur, but inverted<sup>2</sup>; here is how it can be formed from the main figure of the Archeometer<sup>3</sup>.

If we consider the zodiacal circle, and if we describe, on the two halves of its vertical diameter taken as diameters, two equal circumferences tangent to the

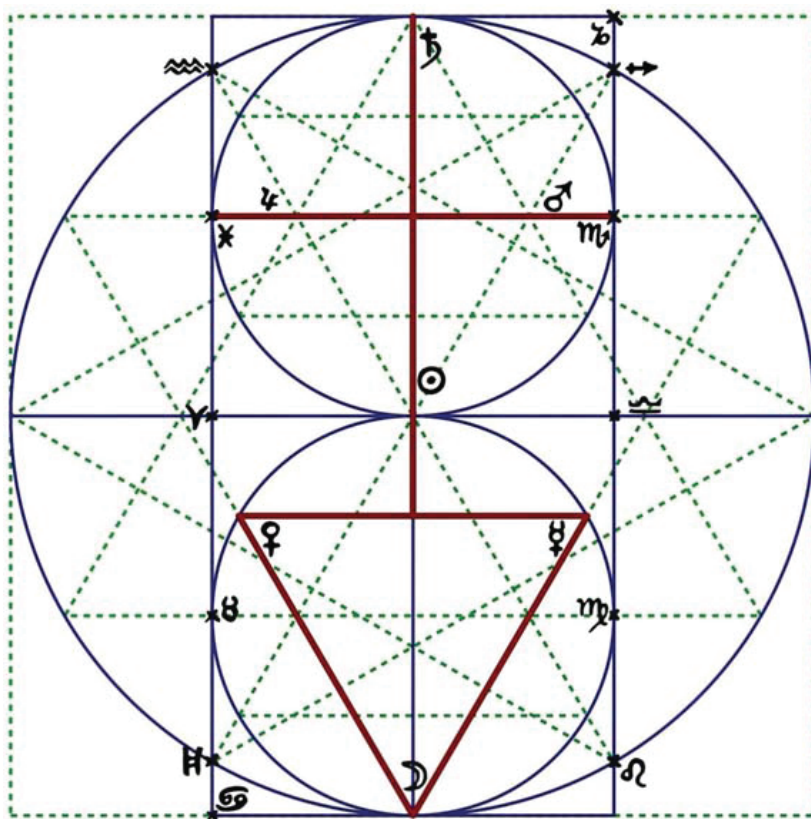
<sup>1</sup> See 2nd year, no. 11, p. 291.

<sup>2</sup> See chapter XII of *Tableau Naturel* by L.-Cl. de Saint-Martin, and also *Le Symbolisme Hermétique*, by F. Oswald Wirth. We have already said a few words about this symbol (2nd year, no. 5, p. 146). - It may be interesting to note in passing that this is, in Catholic symbolism, the form The seven flames surrounding the foot of the cross are usually added, as they are inversely analogous to the seven tongues of fire of the Holy Spirit, and also correspond symbolically to the seven young of the Rosicrucian Pelican.

<sup>3</sup> See the hors texte plate contained in No. 9 of the 1st year.



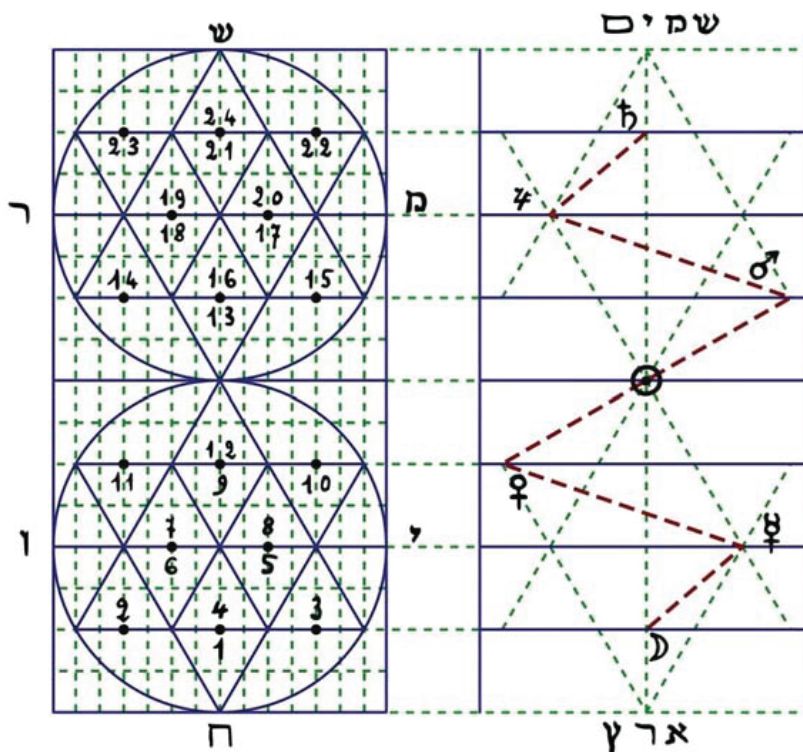
centre of the great circle, the sides of the four Trigones and their axes of symmetry determine in each of these two circumferences, in the manner indicated by the figure below, the double triangle and the cross. If we consider more particularly the cross in the upper circumference and the inverted triangle in the lower circumference, we have precisely the schematic figure of the twelfth Blade of the Tarot; the  $\blacksquare$  which envelops this figure corresponds here to the rectangle circumscribed by the set of two circumferences, a rectangle whose height (or length) is equal to twice its width, and on whose vertical sides are projected the twelve Signs of the Zodiac, six on each side<sup>1</sup>. As the whole



of the cross and the triangle forms the figure of a septenary, the three lower Planets are placed at the angles of the triangle, the Sun in the centre, and the three higher Planets at the extremities of the other branches of the cross; the Moon occupies the centre of the triangle.

<sup>1</sup>The "oblong square", or rectangle formed by the juxtaposition of two squares, is also the shape of the Lodge, which symbolises the Universe, and around which the Signs of the Zodiac are represented by the twelve knots of the Serrated Hoop. - Some American Masons have recently proposed replacing the traditional expression "oblong square" with "parallelopipedon", which they claim is more geometrically correct. The promoters of this idea, which has also found some supporters in England, demonstrate a singular ignorance of symbolism.

naturally the bottom of the Great Waters, Saturn the top of the Earth of the Living, and the respective situations of the four other Planets taken two by two are determined by correspondence with the position of their domiciles in the two principal Trigrams.



The Planetary Septenary, thus suspended in the middle of the Zodiacal Duodinary, traces the figure of Celestial Man in the involutive position represented by the twelfth Blade of the Tarot. Supported by the Quaternary of the Elements, the inverted reflection of the Spiritual Ternary floats in unstable equilibrium within the Great Waters; and, in the domain of Temporal Embryogenesis, it spreads the essential germs of beings, which will develop there all the formal possibilities, unfolding to the ends of the indefinite through the multiple manifestations of Universal Life. This reflection of the Divine Spirit, manifesting itself in an active mode in the World of Elemental Existence, is likened to an involutioned igneous principle, and its action determines in the cosmic Chaos, hitherto formless and devoid of any actual and positive property, pure "contingent power of being within a power of being", the luminous vibration by which the *Fiat Lux* is translated into the order of Universal Organicities and Harmonicities<sup>1</sup>.

<sup>1</sup> Cf. Simon et Théophane, *Les Enseignements secrets de la Gnose*, p. 9. - See *Le Symbolisme de la Croix*, 2nd year, no. 5, p. 149, note 2.

The idea of expansion or unfolding in manifestation is expressed hieroglyphically, in the Hebrew alphabet, by the letter ל, which also corresponds to the twelfth Blade of the Tarot, and which, by its rank, relates to the Zodiacal Duodenum.

On the other hand, if we consider the double triangle formed as we have said in each of the two superimposed circumferences, each of these figures can be broken down into twelve smaller triangles, making a total of twenty-four of these triangles, all equal to each other, as shown on the left of the previous figure. According to the Egyptian Theogony, these are the twenty-four parts of the body of *Osiris*, which were scattered throughout the Zodiac (*dissecta membra*)<sup>(1)</sup> by *Typhon*, his murderer.

We can also see from the same figure that these twenty-four triangles can be linked to sixteen centres, which everywhere reproduce the hexagrammatic symbol of Creation; eight of these centres correspond to two of the triangles under consideration, and the other eight to one each. The number 16 is the alphabetical rank of the letter ו, which hieroglyphically expresses the idea of involution, in the sense of the descent of the Spirit, by its reflection in the opposite direction, in the World of Forms; this is moreover what is indicated by the sixteenth Blade of the Tarot, which corresponds to this letter.

By this arrangement, the rectangle circumscribed by the two circumferences, and which may be regarded as formed by the combination of two superimposed squares, is divided horizontally into sixteen parts, and vertically into fourteen parts. If we consider only the eight main horizontal zones, of equal height, determined by the lines on which the centres we have just mentioned are placed, these seven lines can be regarded as seven steps, on which the seven Planets are arranged in their ascending order, as shown in the right-hand part of the above figure, in which the indications in the preceding one have been taken into account for the respective positions of the Planets<sup>2</sup>. The figure thus formed is a representation of Jacob's Ladder, the foot of which rests on the Earth (אָרֶץ), and the top of which reaches to the Heavens (שָׁמַיִם); these two ends are marked here by the horizontal lines that close the rectangle at the bottom and top<sup>3</sup>.

Around the rectangle, the letters of the upper trine form the name OShI-ri, and those of the lower trine form the name HiRaM<sup>4</sup>. We find the same symbolism in the Legend of *Hiram*, but one point worth noting here is the change of orientation resulting from the substitution of the Fire Trigon for the Earth Trigon, making the year begin at the Spring Equinox instead of at the Winter Solstice. As a result of this change,

<sup>1</sup> Cf. the dissociation of the *Adam Qadmon* (Simon et Théopane, *Les Enseignements secrets de la Gnose*, p. 31).

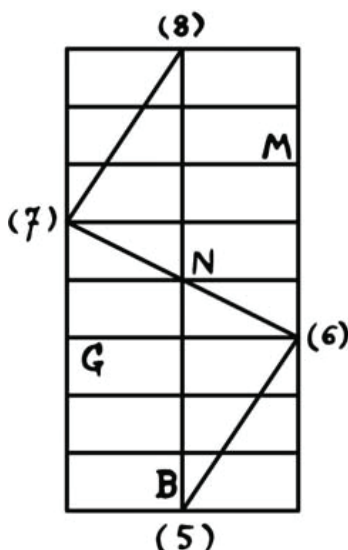
<sup>2</sup> See figure on page 310.

<sup>3</sup> If we count the two ends of the rectangle, the Ladder has nine rungs instead of seven, and these nine rungs then correspond to the nine Choirs of Angels.

<sup>4</sup> The name HiRaM is identical to that of HeRMès; on the formation of this name and that of OShI-ri or IShWa-ra, see 1st year, no. 9, p. 190. - In Hebrew, the name רֵם-חַי literally means "High Life".

the length of the rectangle, which has become *Hiram's* coffin, is no longer directed along the axis running from south to north, but along the axis running from west to east. In this new arrangement, for the figure of Jacob's Ladder, the West would correspond to the Earth, and the East to the Heavens; this is a correspondence that we will find again in all the symbolism after the beginning of *Kali-Youga*<sup>1</sup>.

The figure below shows *Hiram's* coffin, on which the step of the



Mastery actually traces the shape of the Hebrew letter  $\beth$ ; it is further divided into sixteen parts, by the seven equidistant lines drawn as before in the direction of the width, and by the median line drawn in the direction of the length. According to the symbolism we have explained, *Hiram's* body must have its head towards the West, and its feet towards the East; on his chest, on the side of the heart, shines the letter G  $\therefore$  , planet of Venus (this being said independently of the other correspondences of this letter, which holds the place of  $\beth$  in the Fire Triangle). and its various symbolic meanings). On the same figure are marked the letters M  $\therefore$  B  $\therefore$  N  $\therefore$  , initials of the three syllables of the sacred word of the Master's grade, the meaning of which is summed up by the symbol of the Acacia:  $\beth$ , zodiacal of Scorpio, corresponding to number 13, sign of Death and Transformation (thirteenth Blade of the Tarot);  $\beth$ , planetary of the Sun, corresponding to number 14, sign of Regeneration or new Birth (fourteenth Blade of the Tarot), consecutive to this Transformation; finally,  $\beth$ , planetary of the Moon and letter of the Binary, placed between the two preceding ones in the sacred word, and indicating the passivity of the individual being in this Regeneration, whose Agent will be designated

<sup>1</sup>The change referred to here dates back to this period (see 1st year, no. 11, p. 247).

by the sacred word of the Rosicrucian grade. This Agent, which is symbolised by Fire (represented here by א), must not be confused with the sacred Element of the Rite, whose sensitive sign is Water (represented by מ<sup>1</sup>); All Initiations and Liturgies have carefully established and preserved this distinction, just as they have been careful not to confuse this second Birth, which corresponds only to the descent of Grace into the human individual, with the fullness of Illumination<sup>2</sup>, in which the being, having transmuted his passivity into activity when the Waters of the Sentimental Ocean have been volatilised and transformed by the Fire of Ascensional Desire<sup>(3)</sup> identifies himself with the Spiritual Agent of Transformation, whose operation, having become immediate, then results in the realisation in the positive mode of Universal Man, who pre-existed only in the negative mode, as the sum (in the sense of integral) of the virtual powers of the human being<sup>4</sup>.

There is another important point to be made about the symbolic meaning of the Master's walk: Hiram's coffin is reached by the fifth step, and the first five steps (the walk of the Apprentice and Fellow grades) together indicate the constitution of the human individual, which, in its present state, is represented by the number 5. The sixth step crosses the coffin to the right, the side of activity: it is by crossing the domain of Death that the being accomplishes Creation, to which the number 6 corresponds. The seventh step returns to the left, the side of passivity, passing over the central part of the coffin: this crossing, in the opposite direction to the first, represents the second Birth, in which the being is passive, as we have said, and through which this being, enveloped in the Form, symbolised by the number 7, becomes aware of itself as conditioned by its present state; this is precisely the goal of Life. Finally, the eighth and last step, parallel to the sixth, leads beyond the coffin, to the point diametrically opposite in length to the one reached by the fifth step: the being, having become conscious of himself, crosses the domain of Death one last time, to finally reach Equilibrium (the image of Perfection in the state of being considered), marked by the number 8; he achieves this through the integral development of his individuality, envisaged in the indefiniteness of its extension, and, through this, he acquires Immortality, represented by the Acacia or the Palm, which is equivalent to the Golden Palm of ancient Initiation<sup>5</sup>.

*(To be continued).*

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<sup>1</sup> On Baptism or the water test as a symbol of the Second Birth, see 2nd year, no. 1, p. 12, note 1. Note that the letters א and מ are the initials of the words אֵשׁ and מַיִם, which in Hebrew mean Fire and Water respectively.

<sup>2</sup> This is the distinction between Baptism by Water and Baptism by Fire or Light (Catholic Confirmation), and also, in the Gnostic ritual, between the grades of Association and the grades of Perfection.

<sup>3</sup> See Simon and Theophanes, *Les Enseignements secrets de la Gnose*, p. 48.

<sup>4</sup> See Simon and Theophanes, *Les Enseignements secrets de la Gnose*, p. 24.

<sup>5</sup> For the numerical correspondences shown here, see *Notes on the Production of Numbers*, 1st year, no. 9.

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THE CONSTITUTION OF THE HUMAN BEING AND ITS POSTHUMOUS  
EVOLUTION ACCORDING TO VEDANTA (*Continued*)

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After this digression, which is necessary if our study is to be complete, we must address a question about which we have not yet said anything, but whose solution follows almost immediately from the preceding considerations: this question is that of the posthumous evolution of the human being. It should be noted first of all that the word "evolution" is not to be taken here in the sense of individual development, since it refers, on the contrary, to a resorption of individuality in the unmanifested state. It would therefore be rather an "involution" from the special point of view of the individual; but, for the real being, it is indeed an "involution" from the special point of view of the individual. However, as far as this being as a whole is concerned, there can obviously be no question of either evolution or involution, since its identity is never altered by the particular and contingent modifications that affect only one or other of its states of manifestation.

What follows is not a literal translation of the *Brahma-Sutras*<sup>1</sup>; it is both a summary and a commentary, for without a commentary the summary would remain almost incomprehensible, as is most often the case when Eastern texts are interpreted<sup>2</sup>.

"The speech of a dying man, followed by the rest of the ten external faculties (manifested by means of the bodily organs, but not confused with these organs themselves), is absorbed into the internal sense (*manas*), for the activity of the external organs ceases before that of this internal sense<sup>3</sup>. The latter, in the same way, withdraws into the vital breath (*prāna*), accompanied in the same way by all the vital functions (the five *vāyus*), for they are the inseparable companions of life; and the same retreat of the inner sense is also seen in deep sleep and in ecstatic fainting (with complete cessation of all external manifestation of consciousness<sup>4</sup>). The vital breath, similarly accompanied by all the other functions, is withdrawn into the living soul *jīvātmā*, manifestation of the Self, *âtman*, at the centre of actual human individuality, as we have explained<sup>5</sup>, which governs the individual faculties, as the

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<sup>1</sup> *Brahma-Sûtras*, 4th Reading, 2nd chapter. The 1st chapter of this Reading is devoted to the exposition of the fruits of Divine Knowledge.

<sup>2</sup> See *L'Identité Suprême dans l'Ésotérisme musulman*, 2nd year, no. 7, p. 201, note 2 - Colebrooke gave this summary in his *Essais sur la Philosophie des Hindous*, translated into French by G. Pauthier (IVth Essay); but those of our readers who refer to it will be able to see how defective his interpretation is from the metaphysical point of view.

<sup>3</sup> *Chhândogya Upanishad*.

<sup>4</sup> However, this cessation does not always imply the total suspension of bodily sensibility, a kind of organic consciousness, although individual consciousness proper then has no part in its manifestations, with which it no longer communicates; this is shown in particular by certain facts well known to surgeons.

<sup>5</sup> See 2nd year, no. 9, p. 238.



the servants of a king gather around him when he is about to embark on a journey, for all the vital functions gather around the living soul (and are reabsorbed into it, from which they all derive) at the last moment, when it is about to withdraw from its corporeal form<sup>1</sup>. The living soul, thus accompanied by all its faculties, withdraws into a luminous individual essence, composed of the five ideal elemental essences (*tanmâtras*), in a subtle state<sup>2</sup>. The vital breath is therefore said to withdraw into the Light, not meaning by this the igneous principle exclusively (but an individualised reflection of the intelligible Light), nor an immediate transition, as a traveller has gone from one city to another, even though he has passed through one or more intermediate cities.

"This retreat or abandonment of the bodily form is common to the ignorant and vulgar people as well as to the contemplative Sage, until both proceed further in their respective ways; and immortality (but not Eternity, which is implied only by immediate Union with the Supreme *Brahma*) is the fruit of mere meditation, while the individual fetters (*pâsha*) cannot be completely cast aside.

"As long as it is in this (still individual) condition, the mind (i.e. the Self, *âtman*) of the one who has practised meditation remains united with the subtle form (*linga sharîra*, which can also be considered as the formal prototype of the individual), in which he is associated with the (potential) vital faculties, and he can remain in this state until the outer dissolution (*pralaya*, re-entry into the undifferentiated state) of the manifested worlds (of the present cycle), at which point he is plunged (along with all the beings of these worlds) into the bosom of the Supreme Divinity. This subtle form is (compared to the corporeal or gross form, *sthûla- sharîra*) imperceptible to the senses as regards its dimensions (or its special conditions of existence) as well as its consistency (or its own substance), and, consequently, it does not affect the bodily perception of those present when it separates from the body; nor is it affected by the combustion or other treatments that the body undergoes after death (which is the result of this separation). It is sensible only by its animating heat (its proper quality inasmuch as it is assimilated to the igneous principle<sup>3</sup>) for as long as it dwells with the gross (or corporeal) form, which becomes cold (inert as an organic whole) in death, when it has abandoned it, and which was warmed (vivified) by it while it dwelt there<sup>4</sup>.

"But he who has obtained true Knowledge of *Brahma* does not pass through all the same degrees of retreat (from the state of gross manifestation to that of

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<sup>1</sup>*Brihad-Aranyaka Upanishad*.

<sup>2</sup>This refers to the subtle form (*linga-sharîra*), regarded as luminous and assimilated to an igneous vehicle, as we pointed out in connection with *Taijasa*, the second condition of *Âtmâ* (2<sup>e</sup> year, n<sup>o</sup> 10, p. 265, note 2).

<sup>3</sup>This animating heat, represented as an internal fire, is sometimes identified with *Vaishvânara*, considered to be the Regent of Fire (see below).

<sup>4</sup>*Kathavalli Upanishad*.

In this last state, he proceeds directly to the Union (already achieved at least virtually in life) with the Supreme Being<sup>1</sup>, with whom he is identified, just as a river, at its mouth, merges (through intimate penetration) with the waves of the sea. His vital faculties and the elements of which his body was composed (all considered in principle and in their ideal essence), the sixteen component parts of the human form, pass completely into the state of non-manifestation: the name (*nâma*) and the form (*rûpa*)<sup>2</sup> also cease, and, without the parts or limbs that made up his earthly form (in the manifested state), he is freed from the conditions of individual existence<sup>3</sup>. Several commentators on the *Brahma-Sûtras*, to emphasise the character of this transformation (in the etymological sense of passage beyond form), compare it to the disappearance of water sprinkled on a hot stone: the water is transformed on contact with the stone, but cannot be said to have been absorbed by it (since it has evaporated into the atmosphere, where it remains in a state imperceptible to sight<sup>4</sup>).

"The living soul (*jîvâtâmâ*), together with the vital faculties resorbed in it (passed into the potential state), having withdrawn into its own abode (the centre of individuality, symbolically designated as the heart, and where it resides as, in its essence and independently of its conditions of manifestation, it is identical with *Purusha*)<sup>5</sup>, the summit (the most sublimated portion) of this subtle organ sparks<sup>6</sup> and illuminates the passage through which the soul must depart: the crown of the head, if the individual is a Sage, and another region of the organism, if he is an ignoramus. A hundred and one arteries (also subtle, not the corporeal arteries of the bloodstream) leave the vital centre (as the spokes of a wheel leave its hub), and one of these (subtle) arteries passes through the crown of the head (considered to correspond to the higher states of being); it is called *sushumna*. Through this passage, by virtue of the Knowledge acquired and the awareness of the meditated Way, the soul of the Sage, regenerated by the Living Waters (second birth) and endowed with the spiritual Grace (*Prasâda*) of Brahma<sup>7</sup>, which resides in this vital centre (compared to the human individual who achieves Union and thereby obtains Deliverance), this soul escapes and encounters a solar ray (that is, symbolically, what we have elsewhere called the "Celestial Ray", an emanation of the spiritual Sun, which is *Brahma* Himself, considered in the Universal<sup>8</sup>); it is by this route that it travels, either at night or during the day, in winter

<sup>1</sup> This refers to the *Jîvanmukta*, i.e. the one who has obtained Deliverance (*Moksha*) in the present life; we will come back to this a little later.

<sup>2</sup> The essence and substance of individual manifestation (see above, 2nd year, no. 10, p. 261).

<sup>3</sup> *Kanwa, Mâdhyandina, Prashna Upanishads*.

<sup>4</sup> Ranganâtha's commentary on the *Brahma-Sûtras*.

<sup>5</sup> This vital centre was described at the beginning of this study (2nd year, no. 9, pp. 237 and 238).

<sup>6</sup> It is obvious that this word must be understood symbolically, since it does not refer to sensitive fire, but to a modification of intelligible Light.

<sup>7</sup> See *L'Archéomètre*, 1st year, no. 11, p. 248, note 2; 2nd year, no. 1, p. 12, note 1, and no. 7, p. 190.

<sup>8</sup> On the "Celestial Ray", identical to *Buddhi* or *Mahat*, see *Le Symbolisme de la Croix*, 2nd year, no. 5, p. 148 ff.



or summer<sup>1</sup>, The contact of a ray of the (spiritual) Sun with the (subtle) artery *sushumna* is constant, as long as the body remains: the rays of (intelligible) Light, emanating from this Sun, reach this artery, and, reciprocally (in a reflected mode), extend from the artery to the Sun. The preference for summer, of which the case of Bhishma is cited as an example, who waited for the return of this happy season before dying, does not concern the Sage who, in the contemplation of *Brahma*, has practised the incantation (*mantra*) as prescribed by the *Vedas*, and who has, therefore, acquired the perfection of Divine Knowledge ; but it concerns those who have followed the observances taught by the *Sāṅkhya* or the *Yoga-Sāstra*, according to which the time of day and the season of the year are not indifferent, but have (for the liberation of the being emerging from the individual earthly state) an effective action as (symbolic) elements of the rite<sup>2</sup>. "

The continuation of the divine journey (*dēva-yāna*) of the delivered spirit, from the termination of the coronal artery (*sushumna*), communicating with a ray of the spiritual Sun, to its final destination, takes place by following the Path which is marked by the path of this ray travelled in the opposite direction (following its reflected direction) to its source, which is this very destination<sup>3</sup>. This journey, which is described symbolically in various passages of the *Veda*<sup>4</sup>, refers to the identification of the centre of individuality, where all the faculties have previously been resorbed in their potential state in the living soul (*jīvātmā*), which is no longer distinguished from the Self (*âtman*), with the very centre of total being, the residence of the Universal *Brahma*. According to Vedic symbolism, the spirit, having left the Earth (*Prithvî*, i.e. here the corporeal world), is first led to the Kingdom of Fire (*Téjas*), whose Regent is *Vaishvânara*, in a special meaning of this name, then to the various domains of the regents or distributors of the day, the half-moons, the six months of summer, and the year, all this to be understood as the correspondence of these divisions of time transposed into the Universal<sup>5</sup>. From there he passes to the Kingdom of Air (*Vāyu*), whose Regent directs him towards the Sphere of the Sun (*Sûrya*)<sup>6</sup>, from the limits of his domain, by a passage compared to the hub of a chariot wheel; it then passes into the Sphere of the Moon (*Chandra*)<sup>7</sup> from where it ascends to the region of lightning, above which is the Kingdom of Water (*Apa*), whose Regent is *Varuna*<sup>8</sup> as, analogously, lightning bursts below the clouds).

<sup>1</sup> *Bṛihad-Araṇyaka, Chhândogya Upanishads*.

<sup>2</sup> See *La Prière et l'Incantation*, 2nd year, no. 1.

<sup>3</sup> It should not be forgotten that this is always the "Celestial Ray"; on this point, see *Le Symbolisme de la Croix*, 2nd year, no. 4, p. 120.

<sup>4</sup> *Chhândogya, Kaushîtaki, Bṛihad-Araṇyaka Upanishads*.

<sup>5</sup> It might be interesting to establish the concordance of this symbolic description of the posthumous evolution of the human being, according to the *Vedânta*, with that contained in *Pistis-Sophia*; we will leave it to others, more specialised than ourselves in the particular study of Gnosticism, to make this comparison.

<sup>6</sup> It is clear that when the Spheres of the Sun and Moon are mentioned, it is never the Sun and Moon as material stars that are meant, but the principles they represent, for the various Worlds, which are symbolically described as so many regions, are in reality only different states of being.

<sup>7</sup> On the Sphere of the Moon, considered as the World of Formation, see *Le D miurge*, 1st year, no. 3, p. 47.

<sup>8</sup> This refers to the Upper or Celestial Waters (the set of informal possibilities, as opposed to the Lower Waters, which represent the set of formal possibilities): see *Le Symbolisme de la Croix*, 2nd year, no. 5, p. 149, note 1. - The name *Varuna* is identical to the Greek Οὐρανός (see translation of the *Philosophumena*, p. 28, note 5).

of rain). Finally, the rest of the journey is made through the intermediate luminous region (*Antariksha*)<sup>1</sup>, which is the Kingdom of *Indra*, to the Universal Spiritual Centre, where *Prajapati* resides, who is *Brahma* Himself, the Supreme and Universal Being<sup>2</sup>.

It is indeed the Universal Being that is at issue here, and not his determination as *Brahma*, who is considered to be "the effect of the Creative Will (in power) of *Brahma*" (*Kârya-Brahma*)<sup>3</sup> and is identical with *Hirany-agarbha*, the principle of subtle manifestation; but it is not only of the Universal Being, it is of *Brahma* Himself in His total infinity, comprising both Being (or the possibilities of manifestation) and Non-Being (or the possibilities of non-manifestation), and principle of both, according to the teaching reported above<sup>4</sup>; it is in this sense that His abode is even "beyond the spiritual Sun", as it is beyond all the spheres of the particular states of existence, individual or extra-individual.

This, then, is the purpose of the liberated spirit, freed from the conditions of individual existence, as well as from all other particular and limiting conditions, regarded as so many bonds (*pâsha*)<sup>5</sup>. When man is freed in this way, the Self (*âtman*) is, according to Audulomi, an omnipresent consciousness through which the divine attributes are manifested, inasmuch as it participates in the Supreme Essence, as Jaimini also teaches. As for those whose contemplation has been only partial, albeit active, or has been purely passive (mystical), they enjoy certain spiritual states, but without being able to attain the Perfect Union (*Yoga*)<sup>6</sup>.

Deliverance (*Moksha*), with the faculties and powers that it implies "in addition", can be obtained by the *Yogi* (or rather by the one who becomes such by this obtaining) by means of the observances indicated in the *Sâṅkhya* or the *Yoga-Shâstra* of Patanjali; but it is only effective in so far as it implies (essentially) the perfect Knowledge of *Brahma* and, consequently, the realisation of the Supreme Identity with His Divinity. "The mind (*âtman*) of one who has attained to the perfection of Divine Knowledge (*Brahma-Vidyâ*), and who has, through

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<sup>1</sup> See the description of the seven members of *Vaishvânara* (2nd year, no. 10, p. 264).

<sup>2</sup> *Brahma-Sûtras*, 4th Reading, 3th chapter. - There are some variations in the order of enumeration of the intermediate stations; but we cannot, without lengthening this study unduly, dwell here on the detailed explanation of all this symbolism, which is, moreover, clear enough in itself, and the interpretation of which is made easy by all the considerations we have set out.

<sup>3</sup> *Kârya*, effect; derived from *kri*, to do, and the suffix *ya*, indicating a future obligation: "what must be done"; this term therefore implies an idea of "becoming".

<sup>4</sup> See 2nd year, no. 10, pp. 267-269. See also *L'Identité Suprême dans l'Ésotérisme musulman*, 2nd year, no. 8, p. 221: "This immense thought (of Supreme Identity) can only be suitable for someone whose soul is larger than the two worlds (manifested and unmanifested). As for the one whose soul is only as vast as the two worlds, it does not suit him. For, in truth, this thought is greater than the sensible (or manifested) world and the hypersensible (or unmanifested) world, both taken together."

<sup>5</sup> This is the origin of the word *pashu*, which etymologically means any living being, but which is most often used in a special sense to designate an animal victim of sacrifice (*yâga* or *medha*), which is moreover "delivered" by the sacrifice itself.

<sup>6</sup> For a distinction between the different degrees referred to here, see *La Prière et l'Incantation*, 2nd year, no. 1, pp. 26-28.

Consequently, having obtained the final Deliverance (*Moksha*), he ascends, by leaving his bodily form (and without passing through intermediate states), to the Supreme (spiritual) Light which is *Brahma*, and identifies himself with Him, in a conformed and undivided manner, as pure water, absorbed in the limpid lake, becomes in all things conformed to Him<sup>1</sup>."

Deliverance, in the case discussed above, is properly liberation from form (*videha-mukti*), obtained at death, and which is distinguished from the liberation obtained by the *Yogi* in the present life (*jīvan-mukti*). "Master of several states by the simple effect of his will, the *Yogi* occupies only one, leaving the others empty of the animating breath (*prāṇa*); he can animate more than one form, in the same way that a single lamp can feed more than one wick<sup>2</sup>." But it would be a mistake to believe that liberation from form (*videha-mukti*) is more complete than liberation in life (*jīvan-mukti*), since the *Yogi* has truly achieved Transformation (i.e. the passage beyond form) within himself, if not externally; it matters little to him then that the formal appearance remains, since, for him, it can only exist in an illusory mode, his being henceforth being 'unaffected' by contingencies<sup>3</sup>.

There is no human spiritual degree higher than that of the *Yogi* (the Pneumatic, who has reached Perfect Union); in the hierarchies of the various initiatic centres, the higher grades are purely administrative, and do not involve any particular initiation. Three initiatory grades can be envisaged, each of which could be subdivided into an indefinite multiplicity of special stages or degrees<sup>4</sup>: 1° the *Brahmachârin*, i.e. the student who aspires to initiation or second birth; 2° the *Dwija* (twice-born), who has received this initiation, through which the character of *Ārya* is conferred (a qualifier reserved for men of the first three castes<sup>5</sup>); However, in fact, the state of *Brahmachârin* usually continues for a certain number of years after the initiation, which in this case is not fully effective at first (although the rite itself has an efficacy or "spiritual influence"), but must rather be regarded as being, to a certain extent, merely the symbol of the second birth, in much the same way, but with something more, as the three grades of Masonry symbolise those of true initiation; 3° the *Yogi*, who, considered in this state, is, as we have said, *Jīvanmukta* (delivered in life). The *Yogi* can, moreover, perform different functions: the *Pandit* is the one who teaches, and then he has more particularly the character of *Guru* (spiritual Master) in relation to the *Brahmachârin* who is his *Chéla* (regular disciple); the *Muni* is the Solitary, not the one who teaches, and then he has more particularly the character of *Guru* (spiritual Master) in relation to the *Brahmachârin* who is his *Chéla* (regular disciple).

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<sup>1</sup> *Brahma-Sūtras*, 4th Reading, 4th chapter.

<sup>2</sup> Bhavadēva-Mishra's commentary on the *Brahma-Sūtras*.

<sup>3</sup> On the state of the *Yogi*, see the quotations from Shakarâchârya's *Treatise on the Knowledge of the Spirit (Ātmā-Bodha)*, in our study on *The Demiurge* (1st year, nos. 3 and 4).

<sup>4</sup> Cf. *La Gnose et la Franc-Maçonnerie*, 1st year, no. 5, and *Les Hauts Grades Maçonniques*, 1st year, no. 7.

<sup>5</sup> On the meaning of the word *Ārya*, see *L'Archéomètre*, 2nd year, no. 1, p. 10.

in the vulgar and material sense of the word<sup>1</sup>, but the one who, concentrated within himself, realises in the fullness of his being Perfect Solitude, which does not allow any distinction of exterior and interior, or any extra-principal diversity whatsoever, to subsist in the Supreme Unity: this is the last of the Four Happinesses designated by Far Eastern Tradition.

Of these Four Happinesses, the first two are Longevity, which in reality is nothing other than (individual) immortality, and Posterity, which consists in the indefinite prolongations of the individual through all his modes of existence<sup>2</sup>. These two Happinesses therefore concern only extended individuality, whereas the next two relate to the higher, extra-individual states of being, and consequently constitute the *Yogi's* own attributes, corresponding respectively to his two functions as *Pandit* and *Muni*: they are Great Knowledge, i.e. the completeness of Divine Knowledge, and Perfect Solitude, which we have just been talking about. These Four Happinesses obtain their fullness in the Fifth, which contains them all in principle and unites them synthetically in their unique and indivisible essence; this Fifth Happiness is not named, as it cannot be the object of any distinctive knowledge, but it is easy to understand that what is meant here is none other than Supreme Identity, obtained in and through the complete and total realisation of Universal Man.

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<sup>1</sup> This is what the identity of the root of this word with the Greek μόνος, alone, from which the word "But this has taken on a completely different meaning, which would have no reason to exist in the East, for all those who follow the regular Tradition.

<sup>2</sup> On Posterity, understood in the spiritual sense, see the analogy of the acorn and the oak (*Les Néo-Spiritualistes*, 2nd year, no. 11, p. 297). - To the note on this same p. 297, we will add the following, to clarify the notion of the generation of each cycle by the one which, logically, is immediately antecedent to it: the *Pitris* may be regarded (collectively) as expressing (to some degree) the Universal Word in the special cycle in relation to which they fulfil the formative role, and the expression of Cosmic Intelligence, refraction of the Word in the mental formulation of their individualising thought (by adaptation to the particular conditions of the cycle under consideration), constitutes the Law (*Dharma*) of the *Manu* of that cycle (see *L'Archéomètre*, 1st year, no. 9, p. 181, notes 1 and 2). If we consider the Universe as a whole, i.e. apart from all the special conditions that determine this refraction in each state of being, it is the Eternal Word Himself (*Swayambhu*, "He who subsists by Himself") who is the Ancient of Days (*Purāna-Purusha*), the Supreme Generator and Ordainer of Cycles and Ages.

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THE ARCHAEOMETER (*Continued*)

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We must return again to the word בראשית, which was the occasion of the previous digression, for we have now to consider the numerical values of the letters which make up this word. For this purpose we shall again divide it into its two halves, שית-ברא, and first consider each of them separately.

For the three letters of the first half, ברא, which is also the second word of the Mosesian text, as we shall see later, we have the following values:

$$\begin{array}{rcl} \text{ב} & = & 2 \\ \text{ר} & = & 200 \\ \text{א} & = & \frac{1}{203} \end{array}$$

This number is reduced to  $2 + 0 + 3 = 5$ , which corresponds to the letter ה; this letter must be regarded, in the correspondence we are pointing out here, as the second ה (the final letter) of the Divine Tetragrammaton יהוה, as we shall see a little further on.

On the other hand, the number 5 is here formed of the Binary and the Ternary, and the Binary precedes the Ternary (just as, by its letter 3, it appears from the opening of the Book)<sup>1</sup>, because it is only during the second of the two phases we have indicated, in Creation, as corresponding to those of the archaeometric constitution of the word בראשית (and also in the course of the work of Formation, which follows on from it), it is only, we say, only during the second of these two phases does the life-giving action (or rather acting as such in its special function in relation to us) of the Word<sup>2</sup> appear (in the outer World), translated into reflection (in the opposite direction), in the Great Ocean of Universal Passivity<sup>3</sup>, of the Divine Spiritual Principle אלהים (חור), symbolised by the Ternary, and which hovers above this Ocean<sup>4</sup>, in the Waters<sup>1</sup> (מים) of which floats the Egg of the World<sup>2</sup>, germ

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<sup>1</sup> See 2nd year, no. 11, p. 290. - On the Quinary considered as the union of the Binary and the Ternary, on the meaning of this number, and on its symbolic representation by the Flaming Star, see *Commentaires sur le Tableau Naturel de L.-Cl. de Saint-Martin*, 1st year, no. 8, p. 173; *Remarques sur la production des Nombres*, 1st year, no. 9, p. 191; *Notes sommaires sur le Gnosticisme*, same no, p. 202; *L'Archéomètre*, 2nd year, no. 3, p. 91, and no. 12, p. 314. - It should also be noted that, in the symbolism of the number 203, the Binary and the Ternary are separated by the abyss (metaphysically immense, since it is beyond any measure, limitation, definition, attribution, 'determination' or 'assignment' whatsoever) of the Inexpressible Zero (see *Remarques sur la production des Nombres*, 1st year, no. 8, p. 153).

<sup>2</sup> This action, envisaged in the universality of its extension, can be expressed (at least as far as it is possible for the human individual to conceive it at present) by the words of the Gospel: "I am the Way, the Truth and the Life"; on the interpretation of these three terms in relation to the realisation of Universal Man, see *Le Symbolisme de la Croix*, 2nd year, no. 4, p. 120.

<sup>3</sup> See *Le Symbolisme de la Croix*, 2nd year, no. 5, p. 149, note 1.

<sup>4</sup> See *Le Symbolisme de la Croix*, 2nd year, no. 5, p. 149, note 2.

of indefinite power (*Hiranyagarbha*, "the Golden Embryo", as a manifestation of the Word, a "manifestation" which obviously does not imply any "manifestation"<sup>3</sup> containing all the virtualities of Formal Possibility, symbolised by the Binary, and which, being only the plastic principle (or more exactly that on which the active plastic faculty is exercised, i.e. the formative action<sup>4</sup>), is still (as long as this fecundating and germinating action has not been exercised on it) only a pure "contingent power of being in a power of being" **וְיָבֹהַ**<sup>5</sup>; This is what the rest of the text of Genesis will show us.

On the other hand, if we look at the number 203 as divided into two parts, 20 and 3 respectively, we obtain, as a hieroglyphic correspondence of these two numbers considered as representing numerical values, the letters **כ** and **ג**, whose union means: productive or germinative force<sup>6</sup>; it should be noted that these two letters (the first of which is masculine and the second feminine) are the planets of Mars and Venus respectively<sup>7</sup>.

Now consider the second half of the word **בְּרֵאשִׁית**, i.e. the last three letters, **שִׁית**; for these three letters we have the following values:

$$\begin{array}{rcl} \text{ש} & = & 300 \\ \text{י} & = & 10 \\ \text{ת} & = & \underline{400} \\ & & 710 \end{array}$$

This number reduces to  $7 + 1 + 0 = 8$ , corresponding to the letter **ח**, which can be seen here as representing the materialisation of the **ה** obtained earlier,

<sup>1</sup> See 2nd year, no. 2, p. 53, note 7.

<sup>2</sup> See 1st year, no. 9, p. 187, and no. 10, pp. 216-219. - It should be noted that, in all traditions, the Divine Principle hovering above the Great Waters is symbolised by a bird: the Dove (**נוֹהִי**) of the Holy Spirit, which must be compared to the Phoenix, and whose red colour indicates an igneous principle, active in relation to the aqueous element (see 2nd year, no. 1, p. 19; no. 3, p. 91, note 2, and no. 12, p. 314; similarly, the Swan (*Hamsa*) of *Brahmā*, symbolising the Breath, vehicle of the Word, which is itself but the external affirmation of the Creator Word.

<sup>3</sup> See *La Constitution de L'être humain et son évolution posthume selon le Védānta*, 2nd year, no. 10, p. 266, and no. 12, p. 320; see also *Les Néo-Spiritualistes*, 2nd year, no. 11, p. 299.

<sup>4</sup> On this subject, see Matgioi's note following *Remarks on the Production of Numbers*, 1st year, no. 9, p. 194.

<sup>5</sup> See 2nd year, no. 12, pp. 311 and 312.

<sup>6</sup> **כ** designates the Spiritual Force, and more particularly when considered as the agent of assimilation of beings to the conditions of each of their states, whereas **ג** refers to the Material Power, which can only be realised and perpetuated in the domain of confusion and division. - **א** expresses, at the same time as organic envelopment, the starting point of external individual existence, the germination that follows it, and which is merely the development of the potentialities that were virtually involved in it.

<sup>7</sup> From another point of view, it could also be pointed out that, in the terrestrial world, and among living beings, the masculine principle represented by Mars corresponds more especially to the Animal Kingdom, while the feminine principle represented by Venus corresponds to the Vegetal Kingdom; this is to be compared with the meanings indicated in the previous note.

for the total numerical value of the first half of the same word, i.e. as implying an effectuation in the domain of Elementary Existence<sup>1</sup>.

We can also look at the number 710 as made up of 7 and 10, numbers which (considered as numerical values, as we have already done for other numbers) give respectively, as a hieroglyphic correspondence, the letters **ⲓ** and **ⲙ**<sup>2</sup>; We thus find here the Septenary, the number of the Forces of Nature (synthesised in the *Elohim*), united to the number of the Principle, of which they are (as Laws governing a Cycle) only particular determinations, in manifest mode, in the external World; the indefinite multiplicity of these determinations (the Sevenfold being, of course, only a symbolic representation referring to the formative role of the *Elohim*)<sup>3</sup> in no way alters the Supreme Unity of this Principle<sup>4</sup>.

<sup>1</sup> See 1st year, no. 11, p. 243, note 3 - The materialisation we are talking about is represented by the fact that the horizontal line, which was placed above the ends of the two vertical lines in the letter **ⲓ**, touches these ends in the letter **ⲙ**, which is thus completely closed at the top. By lowering this horizontal line further, we obtain the Latin letter *H*, in which it joins the middles of the two vertical lines; this letter, by its shape, symbolises the balanced Binary, thus marking the fundamental Law that governs the domain of Elementary Existence. - In the number 710, the digits could be considered as being placed in an ascending hierarchical order: 7 proceeds from 1, which is only 0 affirmed, but which is interposed between 7 and 0 like the differentiating prism of the Primordial Homogen; moreover, the union of the two extremes forms the number 70, which is the numerical value of the letter **ⲙ**, sign of involution and materialisation, representing the activity refracted in the indefinite modalities of Universal Differentiation.

<sup>2</sup> **ⲓ**, in its hieroglyphic meaning, designates the Forces of Nature as constituting the link that unites, in a harmonic whole, the multiple essential elements (names) and substantial elements (forms) of existence (individual, particular or collective) in the external World; in the case of a particular individual, this whole constitutes the aggregation of the five *skandhas*. On these, as well as on "name" (*nāma*) and "form" (*rūpa*), see *La Constitution de l'être humain et son évolution posthume selon le Védānta*, 2nd year, no. 10, p. 261 and 262, and no. 12, p. 318 - Above all, **ⲙ** represents the Supreme Principle conceived as Universal Power, i.e. as the metaphysical locus of all potentialities (but envisaged in its active mode and as pure Essence); and this Power is affirmed in **ⲙ**, by a primordial "assignment" which is logically prior, not only to all Creation, but even to all Emanation, since it is the first "determination" of the Divine Word as the Universal Being, independently of any particular attribution relating to any of the special modes of being, manifested and unmanifested, which constitute the indefinite "degrees" of Total Existence. On **ⲙ** seen as representing the quaternary expansion of **ⲓ**, as indeed its form (comparable to that of the *Swastika*) shows, see 2nd year, no. 11, p. 291, and also *Le Symbolisme de la Croix*, 2nd year, no. 5, p. 151 (note 4 on previous page). - Let us also note that **ⲙ** is the initial of the the divine name אהיה, which we shall discuss again, and which means "I am"; it is therefore a question, according to what we have just said, of the pure and simple affirmation of Being, in the totality of its universal extension, and independently of any attribution whatsoever (distinct from Being), although containing them all in principle. If we were to consider only the unfolding of (then specialised) Being in manifestation, the most extensive conception we can form of it (in the indefiniteness of Elementary Existence) is represented by the name אהיה, in which the same letter **ⲙ** is united with א, the sign of expansion (see 2nd year, no 12, pp. 309 to 315, the considerations relating to the symbolism of the twelfth Blade of the Tarot), and of which אהיה is the collective plural form; we shall also return to these names, as we shall be led to them by the very continuation of the text of the first verse of Genesis.

<sup>3</sup> On the Septenary considered as the number of Formation, see *Remarques sur la production des Nombres*, 1st year, no. 9, p. 191 and 192. - On the formative role of the *Pitris*, analogous in Hindu tradition to that of the *Elohim* in Hebrew tradition, but considered more specifically in relation to the present Cycle, see *Les Néo-Spiritualistes*, 2nd year, no. 11, p. 297, note, and *La Constitution de l'être humain et son évolution posthume selon le Védānta*, 2nd year, no. 12, p. 323, note.

<sup>4</sup> See *La Constitution de l'être humain et son évolution posthume selon le Védānta*, 2nd year, no. 9, p. 244 and 245, and also *L'Identité Suprême dans l'Esotérisme musulman*, 2nd year, nos. 6, 7 and 8.



Let us now consider the set of two numbers 203 and 710 which we have obtained, and, for each of the digits of which they are formed, let us substitute the corresponding Hebrew letter, replacing the zero, regarded as the sign of multiplication by 10, by the letter ך, which corresponds to this number. We thus obtain ב״ג for the first of the two numbers considered, and זא״ for the second; here is the hieroglyphic interpretation:

ב״ג In the Principle is contained the germ (i.e. the Egg of the World),

זא״ linked (in its determination primordial and essential) to expansion quaternary of Principle (which it constitutes itself the completion or culmination).

Thus, the Egg of the World is first contained in the Principle, envisaged then as the passive and receptive place (expanse) or the substantial and embryogenic milieu of all the possibilities of being; this germ exists there in a potential state, and contains an indefinite number of virtualities differentiated in power, and each of which is equally susceptible of an indefinite development. The development of all these virtual and relative existences (since they are refracted in the realm of *Mâyâ* or Illusion), passing from power to act in order to traverse the "Wheel of Life", i.e. the temporal cycle (or at least envisaged by us temporally, i.e. under the aspect of succession) of their external and substantial modifications (which in no way alter their intimate and essential unity and identity), this development, let us say, completes (in manifest mode) the quaternary expansion of the Principle, envisaged this time as the active and producing Supreme Cause (the point whose unlimited irradiation fills the whole expanse, which has no actual reality except through him, and is without him, or rather without his activity, only a pure possibility "empty and without form")<sup>1</sup>. And this crucial expansion, tracing in all the Worlds the Pattern of the Divine Tetragrammaton, is nothing other, metaphysically, than the total realisation of Universal Man, a realisation that has its point of departure beyond all the Worlds and all the Cycles (of Creation and Emanation), at the original and primordial affirmation of the Eternal Word.

Analogously, the Tetragrammaton יהוה, which is the quaternary development of ך, the hieroglyph of the Supreme Power<sup>2</sup>, likewise ends with the second ה, which actually represents the Egg of the World (conceived of the Holy Spirit by the Celestial Virgin, and, as such, identified with *Hiranyagarbha*, as we have said), the first three letters representing respectively the three Divine Hypostases (like the three letters of ברא, but in the logically normal order, and moreover from a quite different point of view, much more universally applicable)<sup>3</sup>.

<sup>1</sup> See *Le Symbolisme de la Croix*, 2nd year, no. 2 to 6.

<sup>2</sup> See the plate outside the text contained in No. 2 of the 2(nd) year, as well as the explanation relating to it (in particular pp. 50 and 51). - From this point of view, the entire Tetragrammaton is summarised schematically in the letter א, in the way we have indicated above.

<sup>3</sup> On this correspondence of the three letters of ברא, see 2nd year, no. 12, p. 307.



Finally, the total number given by the numerical values of the six letters of the word **בראשית** is :  $203 + 710 = 913$ ; the three digits of which the figurative expression of this number is composed correspond hieroglyphically to the three letters **טאג**, the whole of which together signify the initial envelopment of the germ<sup>1</sup>, i.e. of the Egg of the World, when it is in the state, at present undifferentiated, of potential determination (being therefore created, but without any formal effectuation), within the feminine Principle, the nature of which we have previously studied<sup>2</sup>.

The number 913 is reduced to  $9 + 1 + 3 = 13$ , corresponding, as an alphabetical rank, to the letter **נ**, which again represents the same Feminine Principle, i.e., according to our previous explanations, the Celestial Virgin considered in her cosmogonic role, in the Triangle of the Great Waters, which represents the domain of Temporal Embryogenesis<sup>3</sup>.

The number 13 also expresses the idea, not only of the definitive Transformation (or the passage beyond the Form), but also of the multiple modifications that beings go through (in the Current of Forms) to finally reach this final goal of all manifested existence; and the whole of these modifications, logically linked and analogously corresponding in all the Worlds and in all the Cycles, constitutes precisely, as the indefinite sum of an indefinite number of elements, the integral unfolding of Creation accomplished by the operation of the Universal Word.

Finally, in the representation of the number 13 (which is also found preceded by the "circumferential" number 9, in 913), Unity is immediately followed by the Ternary, which is its external "assignment", conceived as a distinctive (though still synthetic and universal) object of knowledge; moreover, this number 13 is reduced to  $1 + 3 = 4$ , and the Quaternary, which we thus arrive at as the final synthesis, and which, as we know, is the number of Emanation, i.e. of the principal manifestation of the Word in the Adam Qadmon<sup>4</sup>, shows us here in Creation the realisation in a positive mode of the unlimited potentialities of Universal Man<sup>5</sup>.

These are the main conclusions that can be drawn from a study of the word **בראשית**, with which the Book of Genesis opens.

*(To be continued).*

T.

<sup>1</sup> The hieroglyphic meaning of the letter **ט** is: to envelop (circularly or spherically, as indicated by both its shape and its numerical value 9), to cover (in Latin *tegere*, a word in whose root we find the letters equivalent to **ט** and **ל**, which we are considering here), and, consequently, to protect; from this derives the symbolism of initiatory Silence and Isolation (ninth Blade of the Tarot).

<sup>2</sup> See 2nd year, no. 11, pp. 291 and 292.

<sup>3</sup> On the letter **נ**, and its "antagonism" to the letter **י**, see 2 year, no. 2, pp. 52-54.

<sup>4</sup> See *Remarks on the Production of Numbers*, 2 year, no. 8, p. 156.

<sup>5</sup> See 2 year, no. 12, p. 314.

## THE CONDITIONS OF CORPOREAL EXISTENCE

According to Kapila's *Sāṅkhya*, there are five *tanmâtras* or elementary essences<sup>1</sup>, ideally perceptible (or rather "conceptible"), but incomprehensible and ungraspable under any mode of universal manifestation, because they are themselves unmanifest; for this very reason, it is impossible to give them particular names, because they cannot be defined by any formal representation<sup>2</sup>. These *tanmatras* are potential principles, or, to use an expression reminiscent of Plato's doctrine, they are also, of course, the "archetypal ideas" of the five elements of the physical material world, as well as of an indefinite number of other modalities of manifested existence, corresponding analogously to these elements in the multiple degrees of this existence; and, according to the same correspondence, these principal ideas also imply in power, respectively, the five conditions whose combinations constitute the delimitations of this particular possibility of manifestation that we call bodily existence. Thus, the five *tanmatras* or principal ideas are the "essential" elements, the primordial causes of the five elements "In this physical mode, they are expressed in the five conditions according to which the laws of bodily existence are formulated. In this physical form, they are expressed in the five conditions according to which the laws of bodily existence are formulated<sup>3</sup>; the law, an intermediary between principle and consequence, expresses the relationship between cause and effect (a relationship in which the cause can be seen as active and the effect as passive<sup>4</sup>, or between essence and substance, considered as the  $\aleph$  and the  $\eta$ , the two extreme points of the modality of manifestation we are considering (and which, in the universality of their extension, are the same for each modality). But neither essence nor substance belong in themselves to the domain of this manifestation, any more than the two extremities of *Yin-yang* are contained in the plane of the cyclic curve; they are on either side of this plane, and this is why, in reality, the curve of existence is never closed<sup>5</sup>.

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<sup>1</sup> On the etymology of the word *tanmâtra*, see *La Constitution de l'être humain et son évolution posthume selon le Védānta*, 2nd year, no. 9, p. 241, note 1.

<sup>2</sup> We can only designate them by analogy with the different orders of sensible qualities, for it is only in this way that we can know them (indirectly, in some of their particular effects) in so far as we belong, as individual and relative beings, to the world of manifestation.

<sup>3</sup> The five *tanmatras*, however, cannot be said to be manifested by these conditions, any more than by the elements and by the sensible qualities which correspond to them; but it is on the contrary by the five *tanmatras* (as principle, support and end) that all these things are manifested, and then all that results from their indefinite combinations.

<sup>4</sup> On the relationship between cause and effect, and on the necessity of their coexistence, see *The Constitution of the Human Being and its Posthumous Evolution according to the Védānta*, 2nd year, no. 10, p. 262 and 263.

<sup>5</sup> See *Le Symbolisme de la Croix*, 2nd year, no. 4, p. 119.

The five elements of the physical world<sup>1</sup> are, as we know, Ether (*Ākāsha*), Air (*Vāyu*), Fire (*Téjas*), Water (*Apa*) and Earth (*Prithvī*); the order in which they are listed is that of their development, in accordance with the teaching of the *Veda*<sup>2</sup>. It has often been attempted to equate the elements with the different states or degrees of condensation of physical matter, arising from the homogeneous primordial Aether, which fills the whole expanse, thus uniting all the parts of the corporeal world; From this point of view, Earth corresponds to the solid state, Water to the liquid state, Air to the gaseous state, and Fire to an even more rarefied state, quite similar to the "radiant state" recently discovered by physicists and currently being studied by them, using their special methods of observation and experimentation. This point of view certainly contains some truth, but it is too systematic, i.e. too narrowly particularised, and the order it establishes in the elements differs from the previous one on one point, for it places Fire before Air and immediately after Ether, as if it were the first element to differentiate itself within this original cosmic milieu<sup>3</sup>. On the contrary, according to the teaching that conforms to orthodox doctrine, Air is the first element, and this Air, a neutral element (containing only in potency the active-passive duality), produces in itself, by differentiating itself through polarisation (making this duality pass from potency to act), Fire, an active element, and Water, a passive element (we could say "reactive", i.e. acting in a reflected mode, correlative to the spontaneous action of the complementary element), whose reciprocal action and reaction give rise (by a kind of crystallisation or residual precipitation) to the Earth, the "final element" of bodily manifestation<sup>4</sup>. We could more accurately consider the elements as different vibratory modalities of physical matter, modalities under which it becomes perceptible successively (in purely logical succession, of course)<sup>5</sup> to each of the senses of our bodily indivi-duality; moreover, all this will be sufficiently explained and justified by the considerations we will have to set out in the remainder of this study.

We must, first of all, establish that Aether and Air are distinct elements, contrary to what some heterodox schools maintain<sup>6</sup>; but, in order to

<sup>1</sup> Each of these primitive elements is called *bhūta*, from *bhū*, "to be", more particularly in the sense of "The term *bhūta* therefore implies a substantial determination, which corresponds to the notion of a corporeal element.

<sup>2</sup> The origin of Ether and Air, not mentioned in the text of the *Veda* where the genesis of the other three elements is described (*Chhândogya Upanishad*), is indicated in another passage (*Taittirīyaka Upanishad*).

<sup>3</sup> On teachings that contain partially heterodox opinions, as is the case here, see *The Constitution of the Human Being and its Posthumous Evolution According to the Vedānta*, 2nd year, no. 9, p. 237, note 2.

<sup>4</sup> See *L'Archéomètre*, 1st year, no. 10, p. 218, note 2.

<sup>5</sup> We cannot, in fact, in any way think of realising a conception of the kind of ideal statue that Condillac imagined in his *Treatise on Sensations*.

<sup>6</sup> In particular the *Jainas*, the *Bauddhas* and the *Chârvâkas*, with whom most of the Greek atomist philosophers agree on this point; an exception must however be made for Empedocles, who admits the five elements, but assumes them to be developed in the following order: Aether, Fire, Earth, Water and Air; we will not dwell on this further, as we do not propose to examine here the opinions of the various Greek schools of "physical philosophy" (see translation of the *Philosophumena*, p. 1, note 1).

To make what we say on this question more comprehensible, we will first recall that the five conditions to which bodily existence is subject are space, time, matter, form and life<sup>1</sup>. Consequently, in order to combine these five conditions into a single definition, we can say that a body is "a material form living in time and space"; on the other hand, when we use the expression "physical world", it is always as a synonym for "the domain of bodily manifestation"<sup>2</sup>. We have only provisionally listed these conditions in the preceding order, without prejudging anything about the relationships between them, until we have, in the course of our presentation, determined their respective correspondences with the five senses and with the five elements, which, moreover, are all similarly subject to all these five conditions.

1° *Ākāsha*, the Ether, which is considered to be the subtlest element and the one from which all the others derive (forming, in relation to its primordial unity, a quaternary of manifestation), occupies all physical space, as we have said<sup>3</sup>; however, it is not immediately perceived by this space, and its particular quality is not extent, but sound; this requires some explanation. This requires some explanation. Ether, considered in itself, is primitively homogeneous; its differentiation, which gives rise to the other elements (beginning with Air) has its origin in an elementary movement occurring, from some initial point, in this indefinite cosmic medium. This elementary movement is the prototype of the vibratory movement of physical matter; from a spatial point of view, it propagates around its point of departure in an isotropic mode, i.e. by concentric waves, in a helical vortex following all the directions of space, which constitutes the figure of an indefinite sphere that never closes<sup>4</sup>. In order to illustrate the relationships between the different conditions of bodily existence, as enumerated above, we would add that this spherical form is the prototype of all forms: it potentially contains them all, and its first differentiation in a polarised mode can be represented by the figure of the *Yn-yang*, as can easily be seen by referring, for example, to Plato's symbolic conception of the Androgyne<sup>5</sup>.

Movement, even elementary movement, necessarily presupposes space, as well as time, and we can even say that it is in some way the resultant of these two factors.

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<sup>1</sup> See *Les Néo-Spiritualistes*, 2nd year, no. 9, p. 247, note 2.

<sup>2</sup> The lack of adequate expressions in Western languages is often a great difficulty in the exposition of metaphysical ideas, as we have already pointed out on various occasions (see, in particular, *Projet d'explication des termes techniques des différentes doctrines traditionnelles*, 1st year, no. 12). (3) "Ether, which is everywhere, penetrates both the exterior and interior of things" (quote from Shankarāchārya, in *Le Dēmiurge*, 1st year, no. 4, p. 69).

<sup>4</sup> See *Le Symbolisme de la Croix*, 2nd year, no. 3, p. 99 and 100.

<sup>5</sup> This could also be supported by various considerations of an embryological nature, but these are too far removed from our subject for us to be able to do more than simply note this point in passing, even if it means coming back to it, if necessary, on another occasion. - See also *Commentaires sur le Tableau Naturel de L.-Cl. de Saint-Martin*, 2nd year, no. 8, p. 229.

However, it is not elementary motion, by itself, that immediately gives us the perception of space (or, more precisely, of extent). Indeed, it is important to note that, when we speak of the motion that occurs in the Aether at the origin of all differentiation, we are referring exclusively to elementary motion, which we can call wave motion or simple vibratory motion (of infinitesimal wavelength and period), to indicate its mode of propagation (which is uniform in space and time), or rather the geometrical representation of it ; it is only by considering the other elements that we can envisage complex modifications of this vibratory movement, modifications which correspond for us to various orders of sensations. This is all the more important because it is precisely on this point that the fundamental distinction between the qualities of Ether and those of Air rests.

We must now ask ourselves which of the bodily sensations presents us with the sensitive type of vibratory movement, which enables us to perceive it in a direct mode, without passing through any of the various modifications of which it is susceptible. Elementary physics itself teaches us that these conditions are fulfilled by sound vibration, whose wavelength and speed of propagation<sup>2</sup> are within the limits of our sensitive perception; we can therefore say that it is the sense of hearing that directly perceives vibratory motion. It will no doubt be objected that it is not etheric vibration that is perceived in this way as sound, but rather the vibration of a gaseous, liquid or solid medium; It is nevertheless true that it is the ether that constitutes the original medium of propagation of the vibratory movement, which, in order to enter into the limits of perceptibility that correspond to the range of our auditory faculty, must only be amplified by its propagation through a denser medium (weightable matter), without thereby losing its character of simple vibratory movement (but its wavelength and period no longer being infinitesimal). In order to manifest the quality of sound in this way, this movement must already possess it in potential (directly)<sup>3</sup> in its original medium, the Aether, from which, consequently, this quality, in the potential state

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<sup>1</sup>However, it is well understood that movement can only begin, in the spatial and temporal conditions that make its production possible, under the action (exteriorised activity, in the reflexive mode) of a principal cause that is independent of these conditions (see below).

<sup>2</sup>Velocity, in any movement, is the ratio, at each instant, of the space covered to the time taken to cover it; and, in its general formula, this ratio (constant or variable according to whether the movement is uniform or not) expresses the determining law of the movement considered (see a little further on).

<sup>3</sup>It also potentially possesses the other sensible qualities, but indirectly, since it can only manifest them, i.e. produce them in act, by various complex modifications (amplification, on the contrary, being only a simple modification, the first of all).

(of primordial undifferentiation), does indeed constitute the characteristic nature in relation to our bodily sensibility<sup>1</sup>.

On the other hand, if we investigate which of the five senses is the one through which time is most particularly manifested to us, it is easy to realise that it is the sense of hearing; this is a fact that can be verified experimentally by all those who are accustomed to checking the respective origins of their various perceptions. The reason for this is as follows: in order for time to be perceived materially (i.e. to enter into a relation with matter, especially as far as our bodily organism is concerned), it must become susceptible of measurement, for this is a general character of all sensible qualities in the physical world (when considered as such)<sup>2</sup>; But it is not directly measurable for us, because it is not divisible in itself, and we conceive of measurement only in terms of division, at least in the usual and sensible way (although we can conceive of quite other modes of measurement, such as integration)<sup>3</sup>. Time will therefore only be measurable insofar as it is expressed as a function of a divisible variable, and, as we shall see a little later, this variable can only be space, divisibility being an essentially inherent quality of space. The result of this combination is motion, in which the space covered, being the sum of a series of elementary displacements considered in a successive mode (i.e. precisely under the temporal condition), is a function<sup>4</sup> of the time used to cover it; the relationship that exists between this space and this time expresses the law of motion considered<sup>5</sup>. Conversely, time can then be expressed in the same way as a function of space, by reversing the relationship previously considered to exist between these two conditions in a given movement; this amounts to considering this movement as a spatial representation of time. The most natural representation will be that which is expressed numerically by the simplest function; it will therefore be a uniform oscillatory movement (rectilinear or circular) (i.e. of constant speed or oscillatory period), which can be seen as being no more than a kind of amplification (implying, moreover, a differentiation in relation to the directions

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<sup>1</sup> Moreover, this same sound quality also belongs to the other four elements, no longer as their own or characteristic quality, but insofar as they all proceed from the Ether: each element proceeding immediately from the one that precedes it in the series indicating the order of their successive development, is perceptible to the same senses as the latter, and, in addition, to another sense that corresponds to its own particular nature.

<sup>2</sup> This character is implied by the presence of matter among the conditions of physical existence; but, in order to carry out the measurement, it is to space that we must relate all the other conditions, as we see here for time; we measure matter itself by division, and it is divisible only in so far as it is extended, i.e. situated in space (see below for a demonstration of the absurdity of the atomist theory).

<sup>3</sup> See *Les Néo-Spiritualistes*, 2nd year, no. 11, p. 293 and 294.

<sup>4</sup> In the mathematical sense of a variable quantity that depends on another.

<sup>5</sup> This is the formula for velocity, which we mentioned earlier, and which, considered for each instant (i.e. for infinitesimal variations in time and space), represents the derivative of space with respect to time.

of space), of elementary vibratory movement; since this is also the character of sound vibration, we immediately understand that it is hearing which, among the senses, gives us a special perception of time.

One remark we must now add is that, although space and time are the necessary conditions of motion, they are not its primary causes; They are themselves effects, by means of which motion is manifested, another effect (secondary to the preceding ones, which can be regarded in this sense as its immediate causes, since it is conditioned by them) of the same essential causes, which potentially contain the entirety of all their effects, and which are synthesised in the total and supreme Cause, conceived as the Universal, unlimited and unconditioned Power<sup>1</sup>. On the other hand, for motion to be realised in act, there must be something that is moved, in other words a substance (in the etymological sense of the word)<sup>2</sup> on which it is exerted; what is moved is matter, which thus intervenes in the production of motion only as a purely passive condition. The reactions of matter subjected to motion (since passivity always implies a reaction) develop in it the different sensible qualities, which, as we have already said, correspond to the elements whose combinations constitute that modality of matter that we know (as an object, not of perception, but of pure conception)<sup>3</sup> as the "substratum" of physical manifestation. In this

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<sup>1</sup>This is very clearly expressed in biblical symbolism: as far as the special cosmogonic application to the physical world is concerned, *Qain* ("the strong and powerful transformer, the one who centralises, grasps and assimilates to himself") corresponds to time, *Habel* ("the gentle and peaceful liberator, the one who clears and relaxes, who evaporates, who flees the centre") to space, and *Sheth* ("the basis and substance of things") to movement (see the work of Fabre d'Olivet). The birth of *Qain* precedes that of *Habel*, meaning that the perceptible manifestation of time (logically) precedes that of space, just as sound is the perceptible quality that develops first; *Qain's* murder of *Habel* represents the apparent destruction, in the exteriority of things, of simultaneity by succession; the birth of *Sheth* is consecutive to this murder, as if conditioned by what it represents, and yet *Sheth*, or movement, does not in itself proceed from *Qain* and *Habel*, or from time and space, although its manifestation is a consequence of the action of the one on the other (seeing then space as passive in relation to time) ; but, like them, it is born of *Adam* himself, that is to say that it proceeds as directly as they do from the exteriorisation of the powers of the Universal Man, who has, as Fabre d'Olivet says, "generated it, by means of his assimilating faculty, into his reflected shadow". - On the name *Sheth*, see *L'Archéomètre*, 2nd year, no. 7, p. 192, and no. 11, p. 292.

Time, in its three aspects of past, present and future, unites all the modifications, considered as successive, of each of the beings that it leads, through the Current of Forms, towards the Final Transformation; thus, *Shiva*, in the aspect of *Mahādēva*, having the three eyes and holding the *trishūla* (trident), stands at the centre of the Wheel of Things. Space, produced by the expansion of the potentialities of a central, principal point (see *The Symbolism of the Cross*, 2nd year, nos. 2 to 6), allows the multiplicity of things to coexist in its unity, things which, considered (externally and analytically) as simultaneous, are all contained within it and penetrated by the Aether that fills it entirely; in the same way, *Vishnu*, under the aspect of *Vāsudēva*, manifests things, penetrating them in their intimate essence, by multiple modifications, distributed around the circumference of the Wheel of Things, without the unity of his supreme Essence being altered (cf. *Bhagavad-Gītā*, X; see also *L'Archéomètre*, 2nd year, no. 2, p. 48, notes 1 and 3). Finally, movement, or rather "mutation", is the law of all modification or diversification in the manifest, a cyclical and evolutionary law, which manifests *Prajāpati*, or *Brahmā* considered as "the Lord of Creatures", at the same time as he is "their Substantiator and organic Sustainer" (see *L'Archéomètre*, 1st year, no. 9, p. 187, note 3, and no. 11, p. 248, note 2).

<sup>2</sup> But not in Spinoza's sense (see *The Constitution of the Human Being and its Posthumous Evolution according to the Vedānta*, 2nd year, no. 9, p. 239, note 1).

<sup>3</sup> Cf. the dogma of the "Immaculate Conception" (see *Pages dédiées à Mercure*, 2nd year, no. 1, p. 35).

It is this activity of matter in movement that constitutes, not life in itself, but the manifestation of life in the domain we are considering. The first effect of this activity is to give form to this matter, for it is necessarily formless as long as it is in the homogeneous and undifferentiated state, which is that of the primordial ether; it is only capable of taking all the forms that are potentially contained in the full extension of its particular possibility<sup>1</sup>. It can therefore be said that it is also movement that determines the manifestation of form in a physical or corporeal mode; and, just as all form proceeds, by differentiation, from the primordial spherical form, all movement can be reduced to a set of elements, each of which is a helical vibratory movement, which will only be differentiated from the elementary spherical vortex insofar as space is no longer envisaged as isotropic.

We have already considered the five conditions of corporeal existence as a whole, and we shall return to them, from different points of view, in relation to each of the four elements whose respective characteristics we have yet to study.

*(To be continued).*

T. PALINGENIUS

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<sup>1</sup> See *Le D miurge*, 1st year, no. 4, p. 68 (quotation from the *Veda*).



## BIBLIOGRAPHY

*By-ways of Freemasonry*, by Rev. John T. Lawrence (P. A. G. C., Eng.)<sup>1</sup>.

The author of the series of essays brought together under this title wanted to show, as he states in his preface (and we believe he has succeeded), that Masonic literature can find subjects worthy of interest outside of purely historical and archaeological studies, which currently seem to be its almost exclusive preoccupation, at least in England. He has therefore proposed to deal in this volume with various questions which arise, as it were, on a daily basis, on what may be called "the side issues of Freemasonry"; and he tackles, before any other, that of the number of degrees, which we have also discussed in the past in this Review<sup>2</sup>.

According to the Book of Constitutions, "there are only three degrees, including the Holy Royal Arch<sup>3</sup>", and this is indeed the only answer that conforms to the strictest orthodoxy<sup>4</sup>. It follows, first of all, that "Arch Masonry" is not really and originally distinct from "Craft Masonry", but that, in Craft Masonry itself (and without being a special degree in any way), it is superimposed on "Arch Masonry". This is the reason why the "Square Masonry" order was created to complement the Master's degree<sup>5</sup>. Another consequence is that we cannot consider the various orders, rites or systems known as high grades as essentially Masonic, or even as effectively forming part of Masonry.

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<sup>1</sup> Publisher: A. Lewis, 13, Paternoster Row, London. E. C.; and with the author, St. Peter's Vicarage, Accrington. - The same author (formerly editor of *The Indian Masonic Review*) has previously published various other works on Masonic subjects: *Masonic Jurisprudence and Symbolism*, *Sidelights on Freemasonry*, etc.

<sup>2</sup> *La Gnose et la Franc-Maçonnerie*, 1st year, no. 5.

<sup>3</sup> The degree of "Holy Royal Arch Mason", as practised in the English and American Chapters of Arch Masonry, should not be confused with the 13th degree of the Scottish hierarchy, which also bears the title "Royal Arch".

<sup>4</sup> It should be noted that the three "degrees" referred to here are exactly what we have elsewhere called the "initiatory degrees", distinguishing them from the "degrees of initiation" proper, "whose multiplicity is necessarily indefinite" (cf. *L'Initiation Maçonnique*, by F.: Oswald Wirth).

<sup>5</sup> "Square Masonry" refers to Masonry with purely rectilinear symbolism, and "Arch Masonry" to Masonry with curvilinear symbolism (having the circle as its mother form, as can be seen in the geometrical representations borrowed from ancient operative Masonry naturally had only the character of symbols for speculative Masonry, as they already had (as well as the construction tools) for the ancient Hermetists (see *La Hiérarchie Opérative et le Grade de Royale Arche*, by F.: Oswald Wirth, and also *Le Livre de l'Apprenti*, p. 24 to 29). - In ancient French Masonry, the expression "to pass from the triangle to the circle" was also used for characterise the passage from the "symbolic grades" to the "grades of perfection", as seen in particular in the Catechism of the Elected Cohens (on this subject, see *À propos du Grand Architecte de l'Univers*, 2nd year, no. 8, p. 215, note 1, and, on the solution of the Hermetic problem of "squaring the circle", *Remarques sur la production des Nombres*, 1st year, no. 8, p. 156).

These are the primitive fraternities of the "Ancient Free and Accepted Masons"<sup>1</sup> and, more often than not, have little to do with them or with each other other than to recruit their members exclusively from among the holders of this or that Masonic grade<sup>2</sup>. The first of these is Mark Masonry, which in a sense can be seen as a continuation of the *Fellow Craft*<sup>3</sup>, and which in turn forms the basis of the Royal Ark Mariners<sup>4</sup>; There are also numerous orders of chivalry, most of which admit only Royal Arch Masons as members, including the United Orders of the Temple and of Malta and the Order of the Red Cross of Rome and Constantine<sup>5</sup>. Of the other systems of High Degrees practised in England (apart from the Ancient and Accepted Scottish Rite), we shall mention only the Royal Order of Scotland (comprising the two grades of H. R. D. M. and R. S. Y. C. S.)<sup>6</sup>, the Rite of the Royal and Select Masters (or Cryptic Masonry) and the Rite of the Allied Masonic Degrees, not to mention the Order of the Secret Monitor<sup>7</sup>, the Order of the Rosicrucians<sup>8</sup>, and so on.

Of much more general interest are those chapters in which the author (who, it must be said in passing, is somewhat critical of the Grand Orient of France)<sup>9</sup> considers various subjects of a symbolic and more properly speculative nature, and in particular gives insights which may help to elucidate various questions relating to the legend of the symbolic grades and its value from the point of view of historical reality. Unfortunately, lack of space does not allow us to do more than translate here the titles of the

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<sup>1</sup> In American Masonry, "Grand Lodge of Ancient Free and Accepted Masons" is still the distinctive title of any Obedience which adheres strictly to the practice of the three symbolic grades, and which officially recognises no other; It is true that the Scottish Rite, for its part, also declares itself to be 'Ancient and Accepted', and that we have seen other multi-degree systems of even more recent origin proclaim themselves to be 'Ancient and Primitive', or even 'Primitive and Original', despite all historical evidence to the contrary.

<sup>2</sup> Their rituals are also often no more than more or less successful developments of those of symbolic Masonry (see *Les Hauts Grades Maçonniques*, 1st year, no. 7).

<sup>3</sup> The legend of the Mark Degree (which is subdivided into Mark Man and Mark Master) is based on the words of Scripture: "The stone which the builders rejected has become the cornerstone" (Psalm CXVIII, v. 22), quoted in the Gospel (Luke, ch. XX, v. 17). - Among the characteristic emblems of this degree, the "keystone" plays a role similar to that of the square in Craft Masonry.

<sup>4</sup> The legend of this additional degree, of little importance in itself, relates to the biblical Flood, as its name indicates.

<sup>5</sup> The cross, in one or other of its various forms, is the main emblem of all these orders of chivalry, whose ritual is essentially "Christian and Trinitarian".

<sup>6</sup> Abbreviations for *Heredom* (or *Harodim*, a word whose derivation is highly controversial), and *Rosy Cross*.

<sup>7</sup> The legend on which the ritual of this Order (which seems to have originated in Holland) is based is the story of the friendship of David and Jonathan (I Samuel, chap. XX, vv. 18 ff.). - The Order of the Secret Monitor is superimposed on the Order of the Scarlet Cord, whose legend is found in the Book of Joshua (chap. II, v. 18).

<sup>8</sup> This one, which comprises nine degrees, and whose object is entirely literary and archaeological, has nothing in common, despite its title, with the "Rosicrucian", 18th degree of the Scottish hierarchy.

<sup>9</sup> On this subject, see *L'Orthodoxie Maçonnique*, 1st year, no. 6, *À propos du Grand Architecte de l'Univers*, 2nd year, no. 7 and 8, and *Conceptions scientifiques et Idéal maçonnique*, 2nd year, no. 10 - But we do not wish to discuss, at least for the moment, the much-discussed question of the "Landmarks" of Freemasonry.

The main chapters are: *King Solomon, The Bible and the Ritual*<sup>1</sup>, *The Two Saints John*<sup>2</sup>, *The Tetragrammaton*<sup>3</sup>, *The Cubic Stone*<sup>4</sup>, *Jacob's Ladder*<sup>5</sup>, *The Sacred Ground*, *The Acacia Branch*. We recommend this interesting work to all those interested in Masonic studies and who have a sufficient knowledge of the English language.

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<sup>1</sup> We would like to make a comment on this subject: for us, the Hebrew Bible is really only part of the "Volume of the Sacred Law", which, in its universality, must necessarily include the Sacred Scriptures of all peoples.

<sup>2</sup> The author's point of view, strictly "evangelical", is quite different from that from which F. Ragon treated this question in *La Messe et ses Mystères*, chap. XXI (see *L'Archéomètre*, 1st year, no. 11, p. 244 and 245).

<sup>3</sup> There seems to be, at the beginning of this chapter, some confusion between the two divine names אהיה (meaning "I am") and יהיה, both of which are four letters, and both of which are similarly derived from the root היה, "to be".

<sup>4</sup> It is regrettable, in our view, that the author has confined himself to an exclusively moral interpretation of this symbol, as well as of several others. - The "cubic stone" is called "perfect ashlar", while "rough ashlar" is the name given to the "rough stone".

<sup>5</sup> On this symbol, see *L'Archéomètre*, 2nd year, no. 12, pp. 311-315. - The author rightly points out that the Ladder (with seven rungs, formed respectively from the metals corresponding to the different planets) also appeared in the Mysteries of Mithras (8th grade); on these and their relationship with Masonry, see *Discours sur l'Origine des Initiations*, by F. Jules Doinel (1st year, no. 6).

### THE ARCHAEOMETER (*Continued*)

We must now consider the first verse of Genesis as a whole:

בראשית ברא אלהים  
את השמים ואת הארץ :

This verse consists of seven words, so that first of all we find here the Septenium, a number which, as we said earlier, represents the Forces of Nature, principally synthesised in the *Elohim*<sup>1</sup>, as far as their spiritual essence is concerned, and exerting their action on the substantial principle within which is accomplished the potential determination which constitutes Creation<sup>(2)</sup> , the initial operation of the Cosmic Organisation.

On the other hand, the total number of letters in these seven words is 28 (= 4 × 7), a number that relates to the length of the lunar month <sup>3</sup>, which links the formative "actuation" (determined in principle by Creation<sup>4</sup>) to the Cycle that immediately precedes our own in the causal order (of logical dependence, not of chronological succession) of universal manifestation, and which, in relation to the present Cycle, is symbolically represented as the World of the Moon<sup>5</sup>. Note also the relationship of this lunar number 28 with the initial letter ב, which is precisely the planetary letter of the Moon.

It can also be seen that the verse in question can, according to the above arrangement, be divided exactly into two halves, the first comprising three words, made up of 6 + 3 + 5 = 14 letters, and the second four words, made up of 2 + 5 + 3 + 4 = 14 letters as well. This division shows the decomposition of the Septenary into an upper Ternary, expressing the essential action of the Creative Forces, and a lower Quaternary, designating the substantial realisation that corresponds to it<sup>6</sup>; it is moreover indicated here by the meaning, as well as by the number of letters, which is equal on both sides. We will have to come back to this

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<sup>1</sup> See 2nd year, no. 12, p. 309, and 3rd year, no. 1, p. 4 and 5.

<sup>2</sup> See 2nd year, no. 11, pp. 291 and 292.

<sup>3</sup> See the 28 letters of the Arabic alphabet.

<sup>4</sup> It is obvious that the principal creative action is independent of any special Cycle of existence; on the contrary, development in the manifested mode (which it implies in power only) takes place for each Cycle according to the Law determined by the fulfilment of the causative Cycle.

<sup>5</sup> On this causal chain of Cycles of manifestation, and on the relationship of the formative *Elohim* with the lunar *Pitris*, see 3rd year, no. 1, p. 5, note 1, and also *Les Néo-Spiritualistes*, 2nd year, no. 11, p. 297, and *La Constitution de l'être humain et son évolution posthume selon le Védānta*, 2nd year, no. 12, p. 323, note.

<sup>6</sup> Cf. the alchemical symbol of Sulphur (see 2nd year, no. 12, p. 309). - By replacing, under the triangle, the cross, sign of the Quaternary envisaged dynamically, by the square, sign of the same Quaternary envisaged statically, we obtain the figure (in vertical section) of the Cubic Stone, a figure which is also that of the Septenary in equilibrium.

number 14, by studying the name אֱלֹהִים; for the moment, we will confine ourselves to pointing out that it represents the alphabetical rank of the letter נ, planetary of the Sun, whose hieroglyphic meaning relates to the idea of renovation, applied here to the manifestation of each Cycle in relation to the previous one<sup>1</sup>.

This number 14 reduces to  $1 + 4 = 5$ , as does the number 203, which, as we have seen, is the total value of the three letters בִּרְאֵה, making up the second word of the verse, together with the first half of the first word<sup>2</sup> (בראשית).

The total number of letters, 28, is similarly reduced to  $2 + 8 = 10$ , the numerical value of the letter י, which represents the Universal Power<sup>3</sup>, containing all things in their principal determination, in essence and substance; and the same number 10 is also given by reducing the sum of the numerical values of the four letters of the word בְּרִיָּה, "Creation"<sup>4</sup>:

$$\begin{array}{rcl} \text{ב} & = & 2 \\ \text{ר} & = & 200 \\ \text{י} & = & 10 \\ \text{ה} & = & \underline{5} \\ & & 217 \end{array}$$

This number 217 is in fact reduced to  $2 + 1 + 7 = 10$ , and the Millennium here corresponds to the complete development of the Principal Unity<sup>5</sup>. Moreover, by replacing each number in the same total by the corresponding Hebrew letter, we obtain באז, signifying the Forces in (potential) action in the expansion of the primordial Unity, a quaternary expansion which, in principle, implies the Millennium<sup>6</sup>.

We can further divide the number 217 into two parts, to which we will correspond the letters whose respective alphabetical ranks they mark, and this in two different ways: on the one hand, 2 and 17, or ב, representing the passive and substantial principle of Creation, and פ, zodiacal of the Word; on the other hand, 21 and 7, or ש, planetary of the Word, and ז, representing the active and essential principle of Creation; note the analogical symmetry and complementarism of this double correspondence.

<sup>1</sup> Cf. the cyclical symbol of the Phoenix, linked to the conception of the Great Year in ancient Egyptian tradition. - Cf. also the words of the Apocalypse: "There will be new heavens (שָׁמַיִם) and a new earth (אֲרֶצַּח)".

<sup>2</sup> See 3rd year, no. 1, p. 1 and 2.

<sup>3</sup> See 3rd year, no. 1, p. 4, note 2.

<sup>4</sup> See 2nd year, no. 12, p. 306.

<sup>5</sup> See *Remarques sur la production des Nombres*, 1st year, no. 9, p. 193. - We know that 10 is the number of *Sephiroth*, which together represent this development.

<sup>6</sup> See also *Remarques sur la production des Nombres*, 1st year, no. 8, p. 156. If we replace א here by ע (sign of materialisation), we obtain the word בעז, name of one of the two Columns of the Temple, which, according to the same interpretation, designates the Higher Forces acting in the field of manifestation.

Let us now return to the verse divided into its two halves: from the point of view of the number of letters, each of these can still be divided into two septenaries, which naturally makes four septenaries for the whole. The first septenary comprises the word בראשית, plus the letter ב, first in the word ברא, so that it begins and ends with this same letter ב. The second septenary comprises the last two letters of the word ברא, plus the word אלהים; thus we find the word *Ra*, the Egyptian name for the Sun<sup>1</sup>, united with the name of the *Elohim*. The third septenary includes the two words השמים את; and, finally, the fourth includes the two words הארץ ואת.

In the verse as a whole, considered as a septenium in terms of the number of words, the first part, i.e. the upper Ternary, designates both That which creates and the creative act, since the Agent (as such) and the act (implying, moreover, that on which it is accomplished) cannot be considered separately from each other; the second part, i.e. the lower Quaternary, designates what is created, the result of Creation or its product, under the aspect of the principal distinction of the Heavens, a set of informal possibilities, and the Earth, a set of formal possibilities, a distinction that we will have to consider in greater detail later on.

As for the first part of the verse, we have already studied its first word, בראשית, and we have seen that its archaeometric formation is divided into two phases<sup>2</sup>, the first of which is then repeated to give rise to the second word, ברא "He created", a verb expressing the act of principal and potential determination, according to Fabre d'Olivet's interpretation.

We shall not return to the numerical value of this word ברא, since we have already had to study it in this respect, looking at it as the first half of the word <sup>3</sup> (בראשית).

By inverting the first two letters of ברא, we obtain רבא, which means Spiritual Mastery<sup>4</sup>; this inversion is equivalent to replacing, in the archaeometric formation of the word in question, the upward movement by a downward movement, as can be seen immediately by referring to the figure showing the formation of the word <sup>5</sup> (בראשית).

According to what we have seen by dividing the first half of the verse into two septenaries of letters, we can still consider the word ברא as formed from ב, letter of the Moon, and רא, name of the Sun; thus, the two complementary masculine and feminine elements are united there, but the feminine element appears first,

<sup>1</sup> See 2nd year, no. 12, p. 307. - Note also that רא is the inversion of the root אר, discussed earlier (2nd year, no. 11, p. 292).

<sup>2</sup> See 2nd year, no. 12, pp. 305-308.

<sup>3</sup> See 3rd year, no. 1, pp. 1-3.

<sup>4</sup> See 2nd year, no. 7, p. 191 - The same word רבא means "great" in Aramaic. - Moving the letters of the word בריה also gives הרבי, the Spiritual Master.

<sup>5</sup> 2nd year, no. 12, p. 306 (first figure).

which can be explained, as we have already indicated, by the cosmogonic role of the Celestial Virgin.

The verb **ברא** has as its subject the third word, **אלהים**, and, although this is a plural, this verb is in the singular, this because **אלהים** is a collective noun; this is why Fabre d'Olivet, considering it from this point of view, translates it as "He-the-Gods", and it is this noun that we shall now have to study.

But first we will consider the sum of the total numerical values of the first two words:  $913 + 203 = 1116$ ; this number shows the Tri-Unity considered from the distinctive point of view, and then the Senary which, by reflection, results from this point of view, and which is at the same time, by this very fact, the characteristic number of Creation<sup>1</sup>.

The two halves of this number (which are also the numbers formed respectively by the two central digits and the two extreme digits), 11 and 16, are the alphabetical ranks of the letters **כ** and **פ**, which together designate the Spiritual Force in involutive action.

Finally, 1116 is reduced to  $1 + 1 + 1 + 6 = 9$ , the number of the letter **ט**<sup>2</sup>, which we will find again later, and which here designates the envelopment (circular or spherical), in the primordial potential determination of the Egg of the World, of the elementary principles constituting the organic seeds of universal cyclic manifestation.

*(To be continued).*

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<sup>1</sup> See 2nd year, no. 11, p. 291, and also *Remarks on the Production of Numbers*, 1st year, no. 8, p. 155.

<sup>2</sup> On the hieroglyphic meaning of this letter, see 3rd year, no. 1, p. 6, note 5.

## THE CONDITIONS OF CORPORAL EXISTENCE (*Continued*)

2° *Vāyu* is Air, and more particularly Air in movement (or considered as the principle of differentiated movement)<sup>1</sup>, for this word, in its primitive meaning, properly designates breath or wind<sup>2</sup>; mobility is therefore considered to be the characteristic nature of this element, which is the first to be differentiated from the primordial Aether (and which is still neutral like the latter, external polarisation only appearing in the duality in complementary mode of Fire and Water). In fact, this first differentiation requires a complex movement, made up of a set (combination or coordination) of elementary vibratory movements, and determining a break in the homogeneity of the cosmic medium, by propagating in certain specific and determined directions from its point of origin. As soon as this differentiation takes place, space can no longer be regarded as isotropic; on the contrary, it can then be related to a set of several defined directions, taken as axes of co-ordinates, and which, serving to measure it in any portion of its extent, and even, theoretically, in its entirety, are what we call the dimensions of space. These axes of co-ordinates will be (at least in the ordinary notion of so-called "Euclidean" space, which corresponds directly to the sensible perception of bodily extension) three orthogonal diameters of the indefinite spheroid which comprises the whole extension in its unfolding, and their centre may be any point of this extension, which will then be considered as the product of the development of all the spatial virtualities contained in this (principally indeterminate) point<sup>3</sup>. It is important to note that the point, in itself, is in no way contained in space and cannot in any way be conditioned by it, since it is on the contrary the point that creates it out of its "ipseness" (split or polarised into essence and substance)<sup>4</sup>, which amounts to saying that it potentially contains it; it is space that proceeds from the point, and not the point that is determined by space; but, secondarily (any manifestation or modification external being only

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<sup>1</sup> This differentiation implies above all the idea of one or more specialised directions in space, as we shall see.

<sup>2</sup> The word *Vāyu* derives from the verbal root *vā*, to go, to move (which has been preserved in French: *il va*, while the roots *i* and *gā*, which refer to the same idea, are found respectively in Latin *ire* and in English *to go*). Analogously, atmospheric air, as the medium that surrounds our body and impresses our organism, is made sensitive to us by its movement (kinetic and heterogeneous state) before we perceive its pressure (static and homogeneous state). - Recall that *Aer* (from the root אֵר, which refers more specifically to rectilinear motion) means, according to Fabre d'Olivet, "that which gives everything the principle of motion" (2nd year, no. 12, p. 233, continued from the note on the previous page). On the roots אֵר and אֵשׁ, see *L'Archéomètre*, 2nd year, no. 11, p. 292.

<sup>3</sup> For a fuller explanation of all this, see our study on *The Symbolism of the Cross* (2nd year, nos. 2 to 6).

<sup>4</sup> In the field of manifestation under consideration, essence is represented as the centre (initial point), and substance as the circumference (indefinite surface of terminal expansion of this point); cf. the hieroglyphic meaning of the Hebrew particle אֵשׁ, formed by the two extreme letters of the alphabet (see above, 3rd year, no. 1, p. 8 and 9).



contingent and accidental in relation to its "intimate nature"), the point determines itself in space in order to realise the actual extension of its potentialities of indefinite multiplication (of itself by itself). It can also be said that this primordial and principal point fills the whole of space by the deployment of its possibilities (envisaged in an active mode in the point itself dynamically "effecting" the expanse, and in a passive mode in this same expanse statically realised); it is only situated in this space when it is considered in each particular position that it is capable of occupying, i.e. in that of its modifications that corresponds precisely to each of its special possibilities. Thus, extent already exists in a potential state in the point itself; It begins to exist in its actual state only as soon as this point, in its first manifestation, has, as it were, split up to face itself, for we can then speak of the elementary distance between two points (even though they are in principle and in essence only one and the same point), whereas, when we considered only a single point (or rather when we considered the point only in terms of its principal unity), there could obviously be no question of distance. However, it should be noted that the elementary distance is only what corresponds to this splitting in the domain of spatial or geometrical representation (which has for us only the character of a symbol); metaphysically, if we look at the point as representing Being in its principal unity and identity, i.e. *Ātmā* apart from any special condition (or determination) and any differentiation, this point itself, its exteriorisation (which can be considered as its image, in which it is reflected), and the distance which joins them (at the same time as it separates them), and which marks the relationship existing between the one and the other (a relationship which implies a causal relationship, indicated geometrically by the direction of the distance, considered as a 'directed' segment, and going from the point-cause to the point-effect), correspond respectively to the three terms of the ternary that we had to distinguish in Being considered as knowing itself (i.e. in *Buddhi*), terms which, apart from this point of view, are perfectly identical to each other, and which are designated as *Sat*, *Chit* and *Ānanda*<sup>1</sup>.

We say that the point is the symbol of Being in its Unity; this can, in fact, be conceived in the following way: if the one-dimensional expanse, or line, is measured quantitatively by a number  $a$ , the quantitative measure of the two-dimensional expanse, or surface, will be of the form  $a^2$ , and that of the three-dimensional expanse, or volume, will be of the form  $a^3$ . Thus, adding a dimension to the extent is equivalent to increasing the exponent of the corresponding quantity (which is the measure of this extent) by one unit, and, conversely, removing a dimension from the extent is equivalent to decreasing this same exponent by one unit; if we remove the last dimension, that of the line (and, consequently, the last unit of the exponent), geometrically, we are left with the point, and numerically, we are left with  $a^0$ , that is to say, from an algebraic point of view, the unit itself, which clearly identifies

<sup>1</sup> See *La Constitution de l'être humain et son évolution posthume selon le Védānta*, 2nd year, no. 10, p. 266, and also *Les Catégories de l'Initiation*, 3rd year, no. 1, p. 17, note 3.

quantitatively the point to this unit. It is therefore an error to believe, as some do, that the point can only correspond numerically to zero, because it is already an affirmation, that of pure and simple Being (in all its universality); without doubt, it has no dimension, because, in itself, it is not situated in space, which, as we have said, contains only the indefiniteness of its manifestations (or of its particular determinations); having no dimension, it obviously has no form either; but to say that it is informal is in no way to say that it is nothing (for this is how the zero is considered by those who equate it with the point), and moreover, although it has no form, it potentially contains space, which, realised in act, will in turn contain all forms (in the physical world at least)<sup>1</sup>.

We have said that extent exists in act as soon as the point has manifested itself by externalising itself, since it has thereby realised it; but we should not believe that this assigns to extent a temporal beginning, since it is only a purely logical starting point, an ideal principle of extent understood in the fullness of its extension (and not limited to corporeal extent alone)<sup>2</sup>. The

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<sup>1</sup>The development of the spatial potentialities contained in the point can even be seen in a very elementary way, by noting that the movement of the point generates the line, that the movement of the line likewise generates the surface, and that the movement of the surface in turn generates the volume. However, this point of view presupposes the realisation of the expanse, and even of the three-dimensional expanse, because each of the elements considered successively can obviously only produce the next one by moving in a dimension that is currently external to it (and in relation to which it was already situated); on the contrary, all these elements are produced simultaneously (time no longer intervening) in and by the original unfolding of the indefinite and unclosed spheroid we have been considering, an unfolding which takes place, moreover, not in a current space (whatever that may be), but in a pure void devoid of any positive attribution, and which is in no way productive in itself, but which, in passive power, is full of all that the point contains in active power (being thus, as it were, the negative aspect of that of which the point is the positive aspect). This void, thus filled in an originally homogeneous and isotropic way by the virtualities of the principal point, will be the medium (or, if you like, the media). "It is thus, in relation to universal manifestation, what the Ether is especially for our physical world. Viewed in this way, and in the fullness that it derives entirely from the expansion (in a mode of exteriority) of the active powers of the point (which are themselves all the elements of this fullness), it is (without being anything in itself) the substance in relation to the point-essence (without which it would not be, since emptiness can only be conceived as 'non-entity'), and in this way it is entirely different from the 'universal emptiness' (*sarvva-shūnya*) spoken of by the Buddhists, who, moreover, claiming to identify it with the Ether, regard the latter as false" (See *La Constitution de l'être humain et son évolution posthume selon le Védānta*, 2nd year, no. 10, p. 260, note 3, and also the first part of the present study, 3rd year, no. 1). - Moreover, the true "universal void" would not be the void we have just envisaged, which is capable of containing all the possibilities of Being (symbolised spatially by the virtualities of the point), but rather, on the contrary, everything that lies outside it, where there can no longer be any question of "essence" or "substance". This would then be Non-Being (or the metaphysical Zero), or more precisely an aspect of it, which, moreover, is full of everything which, in total Possibility, is not susceptible of any development in an external or manifested mode, and which, by this very fact, is absolutely inexpressible (on the metaphysical Zero, see *Remarques sur la production des Nombres*, 1st year, no. 8, p. 153 and 154, and no. 9, p. 194).

<sup>2</sup> Astronomers know only this corporeal expanse, and even then they can only study a certain portion of it using their methods of observation; Moreover, this is what gives rise to their illusion of the supposed "infinity of space", because they are inclined, as a result of a veritable intellectual myopia that seems to be inherent in all analytical science, to consider as 'infinite' (*sic*) everything that goes beyond the range of their sensitive experience, and which is in reality, in relation to them and to the field they are studying, nothing more than a simple indefinite (see *À propos du Grand Architecte de l'Univers*, 2nd year, no. 7, and especially p. 198, note 2).

time only comes into play when we consider the two positions of the point as successive, whereas, on the other hand, the causal relation that exists between them implies their simultaneity<sup>1</sup>; it is also insofar as we consider this first differentiation under the aspect of succession, i.e. in a temporal mode, that the resulting distance (as an intermediary between the principal point and its external reflection, the former being supposed to be immediately situated in relation to the latter)<sup>2</sup> can be seen as measuring the amplitude of the elementary vibratory movement we spoke of earlier.

However, without the coexistence of simultaneity and succession, motion itself would not be possible, because then either the moving point (or at least considered as such during its process of change) would be where it is not, which is absurd, or it would be nowhere, which amounts to saying that there would currently be no space where motion could actually occur<sup>3</sup>. All the arguments that have been put forward against the possibility of motion, particularly by certain Greek philosophers<sup>4</sup>, boil down to this; moreover, this is one of the questions that most confuses modern scholars and philosophers. The solution, however, is very simple, and lies precisely, as we have already indicated elsewhere, in the coexistence of succession and simultaneity: succession in the modalities of manifestation, in the actual state, but simultaneity in principle, in the potential state, making possible the logical chain of causes and effects (every effect being implied and contained in potential in its cause, which is in no way affected or modified by the actuation of this effect)<sup>5</sup>. From a physical point of view, the notion of succession is attached to the temporal condition, and that of simultaneity to the spatial condition<sup>6</sup>; it is movement, resulting, as regards its passage from power to act, from the union or combination of these two conditions, which reconciles (or balances) the two corresponding notions, by making coexist, in a simultaneous mode from the purely spatial point of view (which is essentially static), a body with itself (identity being thus preserved through all modifications, contrary to the Buddhist theory of "total dissolubility")<sup>7</sup> in an indefinite series of positions (which are all modifications of this same body, accidental and contingent in relation to what constitutes its intimate reality, both in terms of its physical and mental state, and in terms of its physical and mental state).

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<sup>1</sup> See *La Constitution de l'être humain et son évolution posthume selon le Védānta*, 2nd year, no. 10, p. 262 and 263.

<sup>2</sup> This localisation already implies, moreover, a first reflection (preceding the one we are considering here), but with which the principal point identifies itself (by determining itself) to make it the effective centre of the expanse in process of realisation, and from which it is reflected, consequently, in all the other points (purely virtual in relation to itself) of this expanse which is its field of manifestation.

<sup>3</sup> Indeed, the point is "somewhere" as soon as it has situated or determined itself in space (its potentiality in passive mode) in order to realise it, that is, to make it pass from power to act, and in this very realisation, which all movement, even elementary movement, necessarily presupposes.

<sup>4</sup> See *La Constitution de l'être humain et son évolution posthume selon le Védānta*, 2nd year, no. 10, p. 262, note 2.

<sup>5</sup> Leibnitz seems at least to have glimpsed this solution when he formulated his theory of "pre-established harmony", which has generally been greatly misunderstood by those who have tried to interpret it.

<sup>6</sup> Leibnitz also uses these two notions (which are ideal when considered from outside this specialised point of view, which is the only way of making them visible to us) to define time and space respectively.

<sup>7</sup> See *La Constitution de l'être humain et son évolution posthume selon le Védānta*, 2nd year, no. 10, p. 260, note 4.

These positions are, moreover, successive from the temporal point of view (kinetic in its relation to the spatial point of view)<sup>1</sup>.

On the other hand, since actual movement presupposes time and its coexistence with space, we are led to formulate the following remark: a body can move in one or other of the three dimensions of physical space, or in a direction that is a combination of these three dimensions, because, whatever the direction (fixed or variable) of its movement, it can always be reduced to a more or less complex set of components directed along the three axes of co-ordinates to which the space under consideration is related; but moreover, in all cases, this body always and necessarily moves in time. In other words, removing the temporal condition is tantamount to adding an extra dimension to physical space, of which the new space thus obtained constitutes an extension. This fourth dimension therefore corresponds to "omnipresence" in the domain under consideration, and it is through this transposition into "non-time" that we can conceive of the "permanent actuality" of the manifest Universe<sup>2</sup>; this is also the explanation (noting, moreover, that not every modification can be equated with movement, which is only an external modification of a special order) for all the phenomena that are commonly regarded as miraculous or supernatural<sup>3</sup>, quite wrongly, since they still belong to the realm of our present individuality (in one or other of its multiple modalities, since corporeal individuality is only a very small part of it)<sup>4</sup>,

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<sup>1</sup> It is quite obvious, in fact, that all these positions coexist simultaneously as places situated in the same expanse, of which they are only different portions (and quantitatively equivalent, moreover), all equally capable of being occupied by the same body, which must be considered statically in each of these positions when we consider it in isolation from the others, on the one hand, and also, on the other hand, when we consider them all, as a whole, outside the temporal point of view.

<sup>2</sup> See *Pages dedicated to Mercury*, 2nd year, no. 1, p. 35, and no. 2, p. 66; *Pages dedicated to the Sun*, 2nd year, no. 2, p. 63 and 64.

<sup>3</sup> There are facts which seem inexplicable only because, in order to explain them, we do not go beyond the ordinary conditions of physical time; thus, the sudden reconstitution of damaged organic tissues, which is observed in certain cases regarded as "miraculous", cannot be natural, it is said, because it is contrary to the physiological laws of the regeneration of these tissues, which takes place by multiple and *successive* generations (or bipartitions) of cells, which necessarily requires the collaboration of time. In the first place, it has not been proved that a reconstitution of this kind, however sudden, is really *instantaneous*, i.e. does not actually require *any time* to occur, and it is possible that, in certain circumstances, the multiplication of cells is simply made much faster than it is in normal cases, to the point of requiring only a duration less than any measure appreciable to our sensitive perception. Then, even admitting that we are dealing with a truly *instantaneous* phenomenon, it is still possible that, under certain particular conditions, different from ordinary conditions, but nonetheless just as natural, this phenomenon is in fact accomplished *outside of time* (which is implied by the "instantaneity" in question, which, in the cases under consideration, is equivalent to the *simultaneity* of multiple cellular bipartitions, or at least is expressed in this way in its bodily or physiological correspondence), or, if we prefer, that it is accomplished in "*non-time*", whereas, under ordinary conditions, it is accomplished *in time*. - There would be no miracle for anyone who could understand in its true sense and resolve this question, which is much more paradoxical in appearance than in reality: "How, while living *in the present*, can we ensure that any event that took place *in the past* did not take place? And it is essential to note that this (which is no more impossible a priori than preventing an event from taking place *in the future at the present time*, since the relation of succession is not a causal relation) in no way presupposes a return to the past as such (which would be a manifest impossibility, as would be a transport into the future as such), since there is obviously neither past nor future in relation to the "eternal present".

<sup>4</sup> This will be made even clearer and more obvious by everything we have to say in the rest of this study.

a domain in which the concept of "still time" allows us to fully embrace all its indefiniteness<sup>1</sup>.

Let us return to our conception of the point filling the whole expanse by the indefiniteness of its manifestations, that is to say of its multiple and contingent modifications; from the dynamic point of view<sup>2</sup>, these must be considered, in the expanse (of which they are all the points), as so many centres of force (each of which is potentially the very centre of the expanse), and force is nothing other than the affirmation (in manifested mode) of the will of Being, symbolised by the point, this will being, in the universal sense, its active power or "productive energy" (*Shakti*)<sup>3</sup>, indissolubly united with itself, and exerted on the field of activity of Being, i.e., with the same symbolism, on the expanse itself considered passively, or from the static point of view (as the field of action of any one of these centres of force)<sup>4</sup>. Thus, in all its manifestations and in each of them, the point can be seen (in relation to these manifestations) as polarising itself in an active and passive mode, or, if we prefer, in a direct and reflexive mode<sup>5</sup>: the dynamic, active or direct point of view corresponds to the essence, and the static, passive or reflexive point of view corresponds to the substance<sup>6</sup>; but, of course, the consideration of these two points of view in relation to the essence and the point of view in relation to the substance is not the same thing.

<sup>1</sup> In this connection, we can add a remark about the numerical representation of this indefiniteness (continuing to consider it in terms of its spatial symbol): the line is measured, i.e. represented quantitatively, by a number  $a$  to the first power; as its measurement is carried out using decimal division as a basis, we can posit  $a = 10\ n$ . So, for the surface area:  $a^2 = 100\ n^2$ , and for the volume:  $a^3 = 1000\ n^3$ ; for the four-dimensional area, we need to add another factor  $a$ , which gives:  $a^4 = 10000\ n^4$ . Moreover, it can be said that all the powers of 10 are contained virtually in its fourth power, just as the Millennium, the complete manifestation of Unity, is contained in the Quaternary (see *Remarques sur la production des Nombres*, 1st year, no. 8, p. 156); it follows that this number,  $104 = 10000$ , can be taken as the numerical symbol of indefiniteness, as we have already indicated elsewhere (see *Remarques sur la Notation mathématique*, 1st year, no. 6, p. 115).

<sup>2</sup> It is important to note that "dynamic" is by no means synonymous with "kinetic": movement can be considered as the consequence of a certain action of force (thus making this action measurable, through a spatial translation, by making it possible to define its "intensity"), but it cannot be identified with this force itself; moreover, in other ways and under other conditions, force (or will) in action obviously produces something quite different from movement, since, as we pointed out a little earlier, movement is only one particular case among the indefinite number of possible modifications that are included in the external world, i.e. in the whole of universal manifestation.

<sup>3</sup> This active power can also be considered from different angles: as creative power, it is more particularly called *Kriyā-Shakti*, while *Jñāna-Shakti* is the power of knowledge, *Ichchhā-Shakti* the power of desire, and so on, considering the indefinite multiplicity of attributes manifested by Being in the external world, but without in any way fractioning for that reason, in the plurality of these aspects, the unity of the Universal Power in itself, which is necessarily correlative of the essential unity of Being, and implied by that very unity. - In the psychological order, this active power is represented by  $\aleph$ , The "volitional faculty" of  $\aleph$ , the "intellectual man" (see Fabre d'Olivet, *La Langue hébraïque restituée*).

<sup>4</sup> Universal Possibility, seen in its integral unity (but, of course, in terms of the possibilities of manifestation only) as the feminine side of Being (whose masculine side is *Purusha*, which is Being itself in its supreme and 'non-acting' identity in itself), is thus polarised here into active power (*Shakti*) and passive power (*Prakriti*). - On the hieroglyphic representation of these two active and passive powers by  $\aleph$  and  $\beth$  respectively, see *L'Archéomètre*, 2nd year, no. 2, p. 51 to 54; see also, on their cosmogonic significance, *Le Symbolisme de la Croix*, 2nd year, no. 5, p. 149, note 1.

<sup>5</sup> But this polarisation remains potential (i.e. all ideal, not sensible) as long as we do not have to consider the current complementarism of Fire and Water (each of which also remains potentially polarised); until then, the two active and passive aspects can only be dissociated conceptually, since Air is still a neutral element. <sup>6</sup>For any point of the expanse, the static aspect is reflected in relation to the dynamic aspect, which is direct insofar as it participates immediately in the essence of the principal point (which implies identification), but which,

This makes it possible to clearly conceive the fundamental identity of essence and substance, which are, as we said at the beginning of this study, the two poles of universal manifestation.

The expanse, considered from the substantial point of view, is not distinct, as far as our physical world is concerned, from the primordial ether (*Ākāsha*), as long as it does not produce a complex movement determining a formal differentiation; but the indefiniteness of the possible combinations of movements then gives rise, in this expanse, to the indefiniteness of forms, all differentiating themselves, as we have indicated, from the original spherical form<sup>1</sup>. From a physical point of view, it is movement that is the necessary factor of all differentiation, and therefore the condition of all formal manifestations, and also, at the same time, of all vital manifestations, both of which, in the domain under consideration, are equally subject to time and space, and presuppose, on the other hand, a material "substratum", on which is exerted this activity which is physically translated by movement. It is important to note that every bodily form is necessarily alive, since life is, as much as form, a condition of all physical existence<sup>2</sup>; this physical life, moreover, comprises an indefinite number of degrees, its most general divisions, from our terrestrial point of view at least, corresponding to the three kingdoms of minerals, plants and animals (although the distinctions between these can have no more than a very relative value)<sup>3</sup>. It follows from this that, in this domain, any form is always in a state of movement or activity, which manifests its own life, and that it is only by a completely conceptual abstraction that it can be considered statically, i.e. at rest<sup>4</sup>.

It is through mobility that form manifests itself physically and is made sensible to us, and, just as mobility is the characteristic nature of Air (*Vāyu*), so the

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however, is itself reflected in relation to this point considered in itself, in its indivisible unity; we must never lose sight of the fact that the consideration of activity and passivity implies only a relation or a relationship between two terms considered as reciprocally complementary.

<sup>1</sup> See above, 3rd year, no. 1, p. 11.

<sup>2</sup> It is clear from this that, conversely, life in the physical world cannot manifest itself other than in forms ; but this proves nothing against the possible existence of an informal life outside this physical world, without however it being legitimate to consider life, even in all the indefiniteness of its extension, as being more than a contingent possibility comparable to all the others, and intervening, in the same way as these others, in the determination of certain individual states of manifested beings, states which proceed from certain specialised and refracted aspects of the Universal Being.

<sup>3</sup> It is impossible to determine the characteristics that would make it possible to establish certain and precise distinctions between these three kingdoms, which seem to converge above all in their most elementary forms, embryonic as it were. - On the manifestations of life in the mineral kingdom, and especially in crystals, see *Les Néo- Spiritualistes*, 2nd year, no. 11, p. 294.

<sup>4</sup> This sufficiently illustrates what must be thought, from a physical point of view, of the so-called "principle of the inertia of matter": matter that is truly inert, i.e. devoid of any actual attribution or property, and therefore indistinct and undifferentiated, a purely passive and receptive power on which an activity is exerted of which it is not the cause, is, we repeat, only conceivable insofar as it is considered separately from this activity of which it is only the "substratum", and from which it derives all actual reality ; and it is this activity (to which it is only opposed, in order to provide a support, by the effect of a contingent reflection which gives it no independent reality) which, by reaction (because of this very reflection), makes it, in the special conditions of physical existence, the locus of all sensible phenomena (as well as other phenomena which do not fall within the limits of perception of our senses), the substantial and plastic milieu of all bodily modifications.

Touch is the sense that corresponds to it, because it is through touch that we perceive form in a general way<sup>1</sup>. However, this sense, because of its limited mode of perception, which operates exclusively through contact, cannot yet give us a direct and immediate notion of the full extent of the body (in three dimensions)<sup>2</sup>, which will belong only to the sense of sight; but the actual existence of this extent is already presupposed here by that of form, since it conditions the manifestation of the latter, at least in the physical world<sup>3</sup>.

On the other hand, insofar as the Air proceeds from the Ether, the sound is also sensitive in it; as differentiated movement implies, as we established above, the distinction of the directions of space, the role of the Air in the perception of sound, apart from its quality of medium in which the etheric vibrations are amplified, will consist mainly in making us recognise the direction according to which this sound is produced in relation to the current situation of our body. In the physiological organs of hearing, the part which corresponds to this perception of direction (a perception which, moreover, only becomes effectively complete with and through the notion of the three-dimensional expanse) constitutes what are called the "semicircular canals", which are precisely oriented according to the three dimensions of physical space<sup>4</sup>.

Finally, from a point of view other than that of sensible qualities, Air is the substantial medium from which the vital breath (*prāna*) proceeds; this is why the five phases of respiration and assimilation, which are modalities or aspects of it, are, as a whole, identified with *Vāyu*<sup>5</sup>. This is the special role of Air as far as life is concerned; we therefore see that, for this element as for the previous one, we have had to consider, as we had foreseen, the totality of the five conditions of bodily existence and their relationships; the same will be true for each of the other three elements, which proceed from the first two, and which we will now discuss.

(To be continued).

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<sup>1</sup> It is worth noting in this respect that the organs of touch are distributed over the entire surface (exterior and interior) of our organism, which is in contact with the atmospheric environment.

<sup>2</sup> Since contact can only take place between surfaces (because of the impenetrability of physical matter, a property to which we will have to return later), the resulting perception can only immediately give us the notion of surface, in which only two dimensions of the expanse are involved.

<sup>3</sup> We always add this restriction so as not to limit in any way the indefinite possibilities of combinations of the various contingent conditions of existence, and in particular of those of corporeal existence, which are only found in a necessarily constant way in the domain of this special modality.

<sup>4</sup> This explains why it is said that the directions of space are the ears of *Vaishvānara* (see *La Constitution de l'être humain et son évolution posthume selon le Védānta*, 2nd year, no. 10, p. 264).

<sup>5</sup> For a definition of these five *vāyus*, see *La Constitution de l'être humain et son évolution posthume selon le Védānta*, 2nd year, no. 9, p. 243.



### THE NEO-SPIRITUALISTS (*Continued*)

We said earlier, but without insisting on it, that there are people, spiritualists or others, who are trying to prove "experimentally" the reincarnationist thesis<sup>1</sup>; such a claim must seem so implausible to anyone endowed with merely the most common sense, that one would be tempted, a priori, to suppose that it can only be a bad joke ; but it seems that this is not the case. Here, in fact, is an experimenter with a reputation for seriousness, who has gained a certain scientific respect through his work on "psychism"<sup>2</sup>, but who, unfortunately for him, seems to have gradually converted almost entirely to spiritualist theories (it often happens that scientists are not exempt from a certain .. naïveté)<sup>3</sup>, has recently published a book containing an account of his research into so-called "successive lives" by means of the phenomena of "memory regression" which he believes he has observed in certain hypnotic or magnetic subjects<sup>4</sup>.

We say that he thought he observed, because, although we can in no way dream of questioning his good faith, we at least think that the facts which he interprets in this way, by virtue of a preconceived hypothesis, can in reality be explained in a quite different and much simpler way. In short, these facts can be summed up as follows: the subject, being in a certain state, can be placed mentally in the conditions in which he found himself at a past time, and thus be "situated" at any age, which he then speaks of as the present, from which we conclude that, in this case, there is no "recollection", but "regression of memory". This is, moreover, a contradiction in terms, for there can obviously be no question of memory where there is no recollection; but, this observation aside, we must first ask ourselves whether the possibility of pure and simple recollection really exists.

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<sup>1</sup> See 2nd year, no. 9, p. 246.

<sup>2</sup> In the absence of a less imperfect term, we retain "psychism", however vague and imprecise it may be, to designate a group of studies whose object itself, moreover, is hardly better defined; Someone (Dr. Richet, we believe) had the unfortunate idea of substituting the word "metapsychique" for it, which has the immense disadvantage of making one think of something more or less analogous or parallel to Metaphysics (and, in this case, metaphysics itself under a different name), whereas, on the contrary, it is an experimental science, with methods modelled as closely as possible on those of the physical sciences.

<sup>3</sup> The case to which we allude is not an isolated one, and there are others quite like it, several of which are even well known; we have quoted elsewhere those of Crookes, Lombroso, DrRichet and M. Camille Flammarion (*À propos du Grand Architecte de l'Univers*, 2nd year, no. 7, p. 196), and we could have added that of William James and several others; all this simply proves that a learned analyst, whatever his value as such, and whatever his special field, is not necessarily for that reason, outside that same field, notably superior to the great mass of the ignorant and credulous public which provides the major part of the spirito-occultist clientele.

<sup>4</sup> We shall not attempt here to determine the extent to which it is possible to make a clear distinction between hypnotism and magnetism; it may well be that this distinction is more verbal than real, and in any case it is of no importance to the question we are dealing with at present.



excluded for the sole reason that the subject speaks of the past as if it had become present to him again.

The immediate answer to this is that memories, as such, are always mentally present<sup>1</sup>; what, for our present consciousness, effectively characterises them as memories of past events is their comparison with our present perceptions (we mean present as perceptions), a comparison which alone makes it possible to distinguish one from the other by establishing a relationship (temporal, i.e. of succession) between the external events<sup>2</sup> of which they are for us the respective mental translations. If this comparison is rendered impossible for any reason (either by the momentary suppression of any external impression, or in any other way), the memory, no longer being localised in time in relation to other psychological elements that are presently different, loses its character as representative of the past, and retains only its present quality of the present. Now this is precisely what happens in the cases we are talking about: the state in which the subject is placed corresponds to a modification of his present consciousness, implying an extension, in a certain sense, of his individual faculties, to the momentary detriment of the development in another sense that these faculties possess in the normal state. If, therefore, in such a state, the subject is prevented from being affected by present perceptions, and if, in addition, all events subsequent to a certain moment are at the same time removed from his consciousness (conditions which are perfectly feasible with the aid of suggestion), when the memories relating to this same moment present themselves distinctly to this consciousness thus modified as regards its extent (which is then for the subject the present consciousness), they can in no way be situated in the past or envisaged under this aspect, since there is no longer at present in the field of consciousness any element with which they can be placed in a relationship of temporal anteriority.

In all this, we are dealing with nothing more than a mental state involving a modification of the conception of time (or rather of its understanding) in relation to the normal state; and, moreover, these two states are only two different modalities of the same individuality<sup>3</sup>. Indeed, there can be no question here of superior, extra-individual states in which the being would be freed from the temporal condition, or even of an extension of individuality implying this same partial emancipation, since on the contrary the subject is placed in a "temporal" state, in which he or she is free from the temporal condition.

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<sup>1</sup>It doesn't matter whether these memories are currently in the field of clear and distinct consciousness or in that of "subconsciousness" (if we accept this term in its very general sense), because normally they always have the possibility of passing from one to the other, which shows that this is only a difference of degree, and nothing more.

<sup>2</sup>External to the point of view of our individual consciousness, of course; moreover, this distinction between memory and perception is a matter for the most elementary psychology, and, furthermore, it is independent of the question of the mode of perception of objects regarded as external, or rather of their sensible qualities.

<sup>3</sup>The same is true of the states (spontaneous or provoked) which correspond to all the alterations of individual consciousness, the most important of which are usually classified under the improper and erroneous name of "split personalities".

This essentially implies that its current state is conditioned by time. Moreover, on the one hand, states such as those to which we have just alluded cannot obviously be reached by means which are entirely within the domain of present and restricted individuality, as any experimental procedure necessarily is ; and, on the other hand, even if they were reached in some way, they could in no way be made sensitive to this individuality, whose particular conditions of existence have no point of contact with those of the higher states of being, and which, as a special individuality, is necessarily incapable of assenting to, let alone expressing, all that is beyond the limits of its own possibilities<sup>1</sup>.

As for actually returning to the past, this is something which, as we have said elsewhere, is manifestly as impossible for the human individual as transporting himself into the future<sup>2</sup>; and we would never have thought that Wells's "time machine" could be considered as anything other than a purely fanciful conception, nor that anyone would come to speak seriously of the "Reversibility of time". Space is reversible, i.e. any of its parts, having been traversed in a certain direction, can subsequently be traversed in the opposite direction, and this because it is a co-ordination of elements envisaged in a simultaneous and permanent mode; but time, being on the contrary a co-ordination of elements envisaged in a successive and transitory mode, cannot be reversible, because such a supposition would be the very negation of the point of view of succession, or, in other words, it would amount precisely to suppressing the temporal condition<sup>3</sup>. Yet there have been people who have conceived this idea of the "reversibility of time", which is peculiar to say the least, and who have claimed to base it on a "theorem of mechanics" (?) whose statement we think it would be interesting to reproduce in full, in order to show more clearly the origin of their fantastic hypothesis.

"Knowing the complex series of all the successive states of a system of bodies, and these states following and generating each other in a determined order, with the past acting as the cause, and the future as the effect (*sic*), let us consider one of these successive states, and, without changing anything about the component masses, or about the forces acting between these masses<sup>4</sup>, or about the laws of these forces, or about the current situations of the masses, let us consider one of these successive states, and, without changing anything about the component masses, or about the forces acting between these masses<sup>5</sup>, or about the laws of these forces, or about the current situations of the masses, let us consider one of these successive states.

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<sup>1</sup>For the rest, in all the cases we are talking about, we are dealing only with physical events, and most often even terrestrial ones (although another well-known experimenter once published a detailed account of the alleged

"There is nothing here that in the least requires the intervention of higher states of being, which, of course, the 'psychists' do not even suspect.

<sup>2</sup>For this, and for what follows, see our study on *Les Conditions de l'existence corporelle*, in the present n<sup>o</sup>, pp. 39-40 (and particularly note 4 on p. 39).

<sup>3</sup>This suppression of the temporal condition is also possible, but not in the cases we are considering here, since these cases always presuppose time ; and, in speaking elsewhere of the conception of the "eternal present", we were careful to point out that it can have nothing in common with a return to the past or a transport into the future, since it does away precisely with the past and the future, by freeing us from the point of view of succession, that is, from what constitutes for our actual being the whole reality of the temporal condition.

<sup>4</sup>"On these masses" would have been more understandable.

masses in space, let us replace each velocity by an equal and opposite velocity<sup>1</sup>. We will call this "reversion" all the velocities; this change itself will be called reversion, and we will call its possibility the reversibility of the system's motion.

Let us stop here for a moment, because it is precisely this possibility that we cannot admit, from the very point of view of motion, which necessarily takes place in time: the system under consideration will take up again in the opposite direction, in a new series of successive states, the situations it had previously occupied in space, but time will never become the same again for this, and it is obviously sufficient for this single condition to be changed for the new states of the system to be in no way identifiable with the previous ones. Moreover, in the reasoning we have quoted, it is explicitly assumed (albeit in questionable French) that the relation of the past to the future is one of cause and effect, whereas the causal relation, on the contrary, essentially implies simultaneity, from which it follows that states considered as following one another cannot, from this point of view, generate one another<sup>2</sup>; but let us continue.

"Now, when we have reversed<sup>3</sup> the velocities of a system of bodies, we will have to find, for this system thus reversed, the complete series of its future and past states: will this search be more or less difficult than the corresponding problem for the successive states of the same system not reversed? No more and no less<sup>4</sup>, and the solution to one of these problems will give the solution to the other by a very simple change, consisting, in technical terms, of changing the algebraic sign of time, writing  $-t$  instead of  $+t$ , and vice versa".

Indeed, in theory it is very simple, but if the author of this reasoning fails to realise that the notation of "negative numbers" is nothing more than an artificial procedure for simplifying calculations and does not correspond to any kind of reality<sup>5</sup>, he falls into a serious error, which is common to almost all mathematicians.

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<sup>1</sup> A speed opposite to another, or of a different direction, cannot be equal to it in the strict sense of the word, it can only be equivalent to it in quantity; and, on the other hand, is it possible to look at this speed in terms of quantity? What about the fact that the "reversion" does not in any way change the laws of motion in question, given that, if these laws had continued to be followed normally, the reversion would not have occurred?

<sup>2</sup> See *La Constitution de l'être humain et son évolution posthume selon le Védānta*, 2nd year, no. 10, p. 262 and 263. - Consequently, if the memory of any impression can be the cause of other mental phenomena, whatever they may be, it is as a present memory, but the past impression cannot at present be the cause of anything.

<sup>3</sup> The author of the reasoning has had the prudence to add here in brackets: "not in reality, but in pure thought"; by doing so, he leaves the field of mechanics entirely, and what he is talking about no longer has any connection with "a system of bodies"; but it should be remembered that he himself regards the alleged "reversion" as impracticable, contrary to the hypothesis of those who wanted to apply his reasoning to the "regression of memory".

<sup>4</sup> Obviously, since in both cases it is a question of studying a movement of which all the elements are given; but, for this study to correspond to something real or even possible, we must not be fooled by a simple game of notation!

<sup>5</sup> On this notation and its disadvantages, particularly from the point of view of mechanics, see Remarks on Mathematical Notation, 1st year, no. 7.

immediately adds: "That is to say, the two complete series of successive states of the same system of bodies will differ only in that the future will become past, and the past will become future<sup>1</sup>. It will be the same series of successive states traversed in opposite directions. The reversion of velocities simply reverses time: the primitive series of successive states and the reversed series have, at all the corresponding instants, the same figures of the system with the same equal and opposite velocities (*sic*)".

Unfortunately, in reality, the reversion of velocities simply reverses spatial situations, and not time; instead of being "the same series of successive states traversed in opposite directions", it will be a second series inversely homologous to the first, as regards space only; the past will not become future because of this, and the future will only become past in virtue of the natural and normal law of succession, as happens at every instant. It is really too easy to show the unconscious and multiple sophisms that are hidden in such arguments; and yet this is all that can be presented to justify them, "science and philosophy", a theory such as that of the alleged "regression of memory"!

Having said this, we must also point out, in order to complete the psychological explanation we gave at the beginning, that the so-called "return to the past", which in reality is quite simply the recall to clear and distinct consciousness of memories conserved in a latent state in the subject's subconscious memory, is also facilitated, from the physiological point of view, by the fact that any impression necessarily leaves a trace on the organism that experienced it. We do not need to investigate here how this impression can be recorded by certain nerve centres; that is a study for pure and simple experimental science, which has already succeeded in 'locating' more or less exactly the centres corresponding to the different modes of memory<sup>2</sup>. The action exerted on these centres, aided moreover by a psychological factor which is suggestion, makes it possible to place the subject in the conditions required to carry out the experiments we have been talking about, at least as regards their first part, that which relates to events in which he has actually taken part or witnessed at a more or less remote time<sup>3</sup>.

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<sup>1</sup>This is certainly a singular phantasmagoria, and it has to be said that an operation as common as a simple change of algebraic sign is endowed with a very strange and truly marvellous power... in the eyes of mathematicians!

<sup>2</sup>This "localisation" is made possible above all by the observation of the various cases of "paramnesia" (partial alterations of memory); and we may add that the kind of splitting up of memory that is observed in these cases makes it possible to explain a good part of the so-called "split personalities" to which we referred earlier.

<sup>3</sup>We could also speak of a correspondence, both physiological and psychological, of events not yet realised, but of which the individual carries the virtualities within him; these virtualities are expressed by predispositions and tendencies of various kinds, which are like the present germ of future events concerning the individual. All diathesis is, in short, an organic predisposition of this kind: an individual carries within him, from his origin ("ab ovo", we might say), such and such a disease in a latent state, but this disease can only manifest itself in circumstances favourable to its development, for example under the action of some trauma or any other cause of weakening of the organism; if these circumstances do not occur, the disease will never develop, but its germ is nonetheless real and present in the organism, just as a psychological tendency which is not manifested by any external act is nonetheless real for that reason.

But, of course, the physiological correspondence we have just mentioned is only possible for impressions which have really affected the subject's organism; and in the same way, from the psychological point of view, the individual consciousness of any being can obviously only contain elements having some connection with the actual individuality of that being. This should suffice to show that it is useless to try to pursue experimental research beyond certain limits, that is to say, in the present case, prior to the subject's birth, or at least to the beginning of his embryonic life; yet this is what has been attempted, relying, as we have said, on the preconceived hypothesis of reincarnation, and it has been thought possible to "revive" this subject in this way. "In the meantime, he is also studying "what happens to the non-incarnated spirit"!

How can we speak of the 'anteriorities of the living being', when we are talking about a time when this living being did not yet exist in an individualised state, and want to transfer it beyond its origin, that is to say into conditions where it has never been, and which therefore do not correspond for it to any reality? This is tantamount to creating from scratch an artificial reality, if we can put it that way, that is, a present mental reality which is not the representation of any kind of sensible reality; the suggestion given by the experimenter provides the starting point, and the subject's imagination does the rest. The same is true, minus the initial suggestion, in the ordinary dream state, where "the individual soul creates a world which proceeds entirely from itself, and whose objects consist exclusively of mental conceptions"<sup>1</sup>, without it being possible, moreover, to distinguish these conceptions from perceptions of external origin, unless a comparison is established between these two kinds of psychological elements, which can only be done by the more or less clearly conscious passage from the dream state to the waking state<sup>2</sup>. Thus, an induced dream, a state entirely similar to those in which a subject is induced, by appropriate suggestions, to have partially or totally imaginary perceptions, but with the only difference that, in this case, the experimenter is himself the dupe of his own suggestion and takes the subject's mental creations to be "awakenings of memories"<sup>3</sup>, this is what is reduced to the so-called "exploration of successive lives", the only "experimental proof" that reincarnationists have been able to provide in support of their theory<sup>4</sup>.

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<sup>1</sup> See *La Constitution de l'être humain et son évolution posthume selon le Védānta*, 2nd year, no. 10, p. 265 and 266.

<sup>2</sup> But this comparison is never possible in the case of a dream induced by suggestion, since the subject, when he awakes, retains no memory of it in his normal consciousness.

<sup>3</sup> The subject could also consider them as memories, because a dream can include memories as well as present impressions, without these two kinds of elements being anything other than pure mental creations. We are not, of course, talking about waking memories, which often mingle with the dream, because the separation of the two states of consciousness is rarely complete, at least as far as ordinary sleep is concerned; it seems to be much more so in the case of induced sleep, and this explains the total oblivion that follows the subject's awakening.

<sup>4</sup> For spontaneous cases of so-called "memory awakenings", see 2nd year, no. 11, p. 297.

Whether an attempt is made to apply suggestion to "psychotherapy", to use it to cure drunkards or maniacs, or to develop the mentality of certain idiots, this is an attempt that is not without merit, and whatever the results obtained, we will certainly find nothing to object to; but let us stop there, and let us cease to use it for fantasies such as those we have just mentioned. After that, however, there will still be people who will praise the "clarity and evidence of Spiritism", and contrast it with the "obscurity of metaphysics", which they confuse with the most vulgar philosophy <sup>1</sup>; a singular evidence, unless it is that of absurdity! But none of this surprises us in the least, for we know full well that spiritualists and other 'psychists' of various kinds are all like a certain character we have had to deal with recently<sup>2</sup>; they are profoundly ignorant of what Metaphysics is, and we certainly do not undertake to explain it to them: 'sarebbe lavar la testa all' asino' as they irreverently say in Italian.

*(To be continued).*

T. PALINGENIUS

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<sup>1</sup> Some people even go so far as to call for "metaphysical experiments", without realising that the union of these two words is pure and simple nonsense.

<sup>2</sup> See 2nd year, no. 11, pp. 299 and 300.